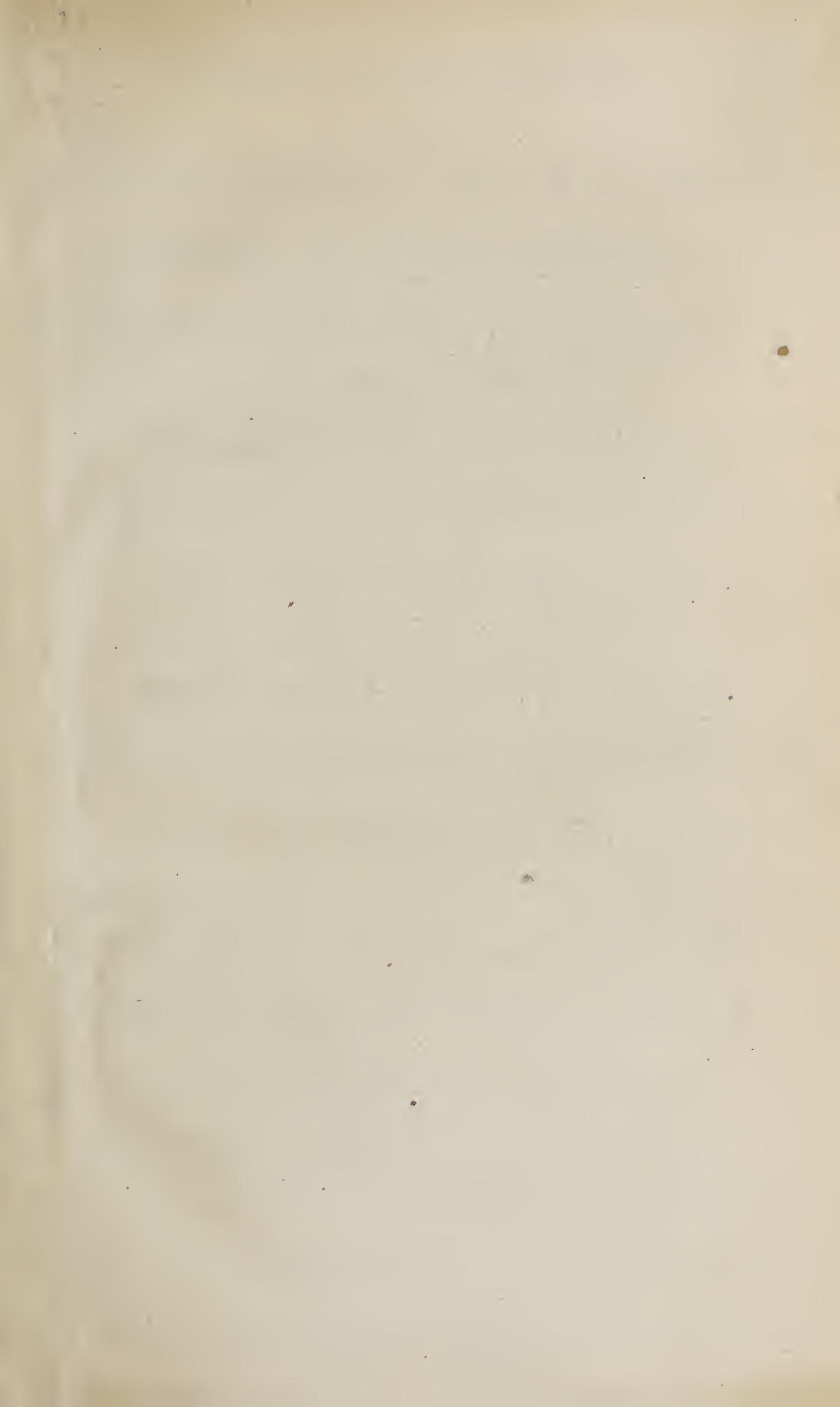


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A.R
C. XIII

Charges
and
pastoral letters.

By
Rt. Rev. John Strachan
Bishop of Innis

5036A
3/7/01.

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THE FIRST BISHOP OF TORONTO :

A REVIEW AND A STUDY.

BY

HENRY SCADDING, D.D., CANTAB.

503641
3/7/01

TORONTO:

W. C. CHEWETT & CO., KING STREET EAST.

1868.

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INSCRIBED
WITH REAL RESPECT
TO
THE RIGHT REV. ARTHUR CLEVELAND COXE, D.D.,
BISHOP OF WESTERN NEW YORK,
WHO, IN HIS "CRITERION," HAS MARKED OUT AFRESH,
SHARPLY AND FIRMLY,
FOR THE EXISTING GENERATION,
THE LINE WHICH, WITH THE WELL-INSTRUCTED AND DISCERNING,
DIVIDES TRUTH FROM ERROR IN ECCLESIASTICAL QUESTIONS;
WHO, IN THE ACCOMPANYING PORTRAITURE,
WILL RECOGNIZE ONE THAT, AGAIN AND AGAIN,
FOR THE PEOPLE COMMITTED TO HIS SPIRITUAL OVERSIGHT,
VIRTUALLY PERFORMED THE SAME OFFICE,
ILLUSTRATING HIS WORDS OF WISE COUNSEL
BY THE CONSISTENT PRACTICE OF A LONG LIFE,
AND (LIKE A DELANCEY, LAMENTED AND BELOVED
ON BOTH SIDES OF THE UPPER WATERS OF THE ST. LAWRENCE)
PROVING HIMSELF TO BE ONE OF THE NOT MANY FATHERS
WHOM CHRISTIAN COMMUNITIES ARE PERMITTED TO HAVE,
AND WHOSE MEMORY THEY HAVE LEARNED TO HOLD
IN ESPECIAL HONOUR.

P R E F A C E .

Having been physically unable at the time of the decease of the late venerated Bishop of Toronto to do honour to his memory in my place, and in the usual way, I have ventured to throw such thoughts as have occurred to me in connexion with that event into the shape of a historical Review and Study, which I here present to the reader in independent pamphlet form, there being amongst us no Periodical suited to receive papers of this description.

H. S.

10 TRINITY SQUARE, TORONTO,

Jan. 28, 1868.

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THE FIRST BISHOP OF TORONTO.

—◆—
A REVIEW AND A STUDY.*
—◆—

Modern historians have discovered the utility of the chance literature of particular periods. The freshness and life which constitute the charm of Macaulay and Froude, as distinguished from their predecessors, arise in a great degree from their not having disdained the pamphlets and popular literature, the autobiographies, diaries, private correspondence and floating discourse of the times in which their heroes and heroines lived. The graphic touches which render so fascinating their word-portraits of William and Mary, for example, of Mary Tudor, Mary Stuart, and of Elizabeth, with the *dramatis personæ* attendant upon each, have been derived from sources such as these.

In the United States, the fugitive productions, political and literary, of the Colonial period, are eagerly sought after as materials for history; and, in many cases, have been reprinted under the auspices of societies expressly formed for the preservation of such papers. Almost every State and large town has a collection of local documents, possessing at once a sort of family interest, and occasionally considerable importance in relation to public affairs. The vast chaos of printed matter every year accumulating in London, from the sale and dispersion of libraries in England, Scotland and Ireland, is annually ransacked for American pamphlets, which are set apart by dealers in books as having a special value for the United States market.

In Canada a similar minute interest in the past is felt. It

* *Christian Recorder*, Vols. I. & II. 8vo. York: Printed at the *U. C. Gazette* Office; 1819, 1820.

has been long strongly manifest among the educated Lower Canadian French. It has extended itself to the descendants of other nationalities. In both divisions of the late Province of Canada, Historical Societies have been instituted. The Government of Canada has authorized from time to time the collection of historical documents in Great Britain and on the continent of Europe, and the results in manuscript and otherwise are preserved for the use of persons interested in such matters, in the parliamentary libraries at Ottawa, Quebec and Toronto.

In the Eastern division of Canada the local materials for the historian are more abundant than in the Western. Tracts, magazines and newspapers have all along there been preserved with some care and interest. In Western Canada, when wishing to verify a fact or a date, it is curious to discover how all but impossible it is to find files of the Papers of thirty or forty years since, or sets of the periodicals that from time to time have had a brief existence. It is thus by no means easy to recover minute particulars in relation to events, discussions and persons, that at particular times made a considerable noise. The difficulty is, in some instances, perhaps a happy one. But for the future, the existence of libraries, public and private, where the productions of the local press are deposited and valued, will render impossible a dearth of historical data.

We are so fortunate as to have at hand a collection of early Canadian works; and among them, a copy of *The Christian Recorder*, a magazine printed partly at Kingston and partly at York, in 1819 and 1820. The numbers issued at Kingston were printed at the *Chronicle* office, by S. Miles; those appearing at York were printed at the *Upper Canada Gazette* office, "for the Editor and R. C. Horne." After two years, the periodical ceased to exist. The volumes consist respectively of 482 and 448 pages. The size is large octavo; the type is a bold pica, the lines running across the whole page; the paper is stout, and the ink remarkably good. At the end of each number, a portion of the matter is in double columns, and in smaller type.

These volumes possess an interest, as having been edited and in great part written by the late Bishop of Toronto, while a

presbyter doing duty at York. They treat of matters connected principally with the Anglican Church in Great Britain and Ireland and Canada, and other dependencies of the Empire.

Had the *Christian Recorder* chanced to have been a general magazine, like the old standard periodicals of the last century, the value of the work would have been greater as a source of minute information, in relation to the civil and domestic history of Canada during the brief term of its existence. As it is, the work is chiefly to be prized as furnishing an insight into the early opinions and views of one who became locally very eminent. It will be of some public interest, probably, to mention that heavy mourning lines surround all the pages of the number for September, 1819, out of respect to the memory of the Governor-in-Chief, the Duke of Richmond, then recently deceased. In the same number is a funeral oration on the occasion of the death of that personage. The number for March, 1820, is draped in like manner for George III., and contains also a funeral oration on the death of that monarch. In the first volume there is a memoir of the Indian chief, Joseph Brant; and in the second volume, a discourse by Samuel Farmer Jarvis, on the Religion of the Indians of North America, delivered before the New York Historical Society. There are papers also on the History and State of Education in Upper and Lower Canada.

We intend to make our notice of this early production of the Upper Canadian press the occasion of a rapid review of the public life and times of the first Bishop of Toronto, delineating his career and recording its results with as much brevity as shall be possible. The history of Dr. Strachan will hereafter form a portion of the history of Canada in general, and of the Anglican Church in Canada in particular. Meanwhile, a review of the kind we have proposed will not be unacceptable to the reader of to-day, who, while absorbed, along with his contemporaries, in things of immediate moment, is apt to remain ignorant of matters that stirred the hearts of the generation passing away, however necessary, in some instances, a knowledge of those matters may be to a right understanding of the existing situation of affairs.

The question of Public Education in Upper Canada was the remote occasion of Mr. Strachan's emigration from Scotland.

Among the wealthier families of Western Canada, the necessity began soon to be felt of securing for their growing sons the intellectual and moral training customary in old countries. In the polity designed for the recently organized Province of Upper Canada, a University was from the beginning included. It was, of course, long before the means and numbers of a young community justified the actual commencement of such an institution; but its existence in the future was kept in view.

About the year 1798 or 1799, certain families in Kingston and the neighbourhood appear to have resolved on opening a correspondence with friends in Scotland, with a view of obtaining from them a tutor for their sons, alluding at the same time to the wider and higher sphere which in due time might be open to the person sent out, so soon as the country should be ripe for a High School or University.

The families referred to — Hamiltons, Stuarts and Cartwrights — when casting about for the education of their sons, appear to have looked towards Scotland rather than England, partly perhaps from national predilection, and partly from a reasonable impression that the economic and primitive University system of Scotland was better adapted to a community constituted as that of Upper Canada then was, than the more costly and more complicated systems of Oxford and Cambridge.

The first Governor of Upper Canada, in a letter to the Bishop of Quebec in 1795, had given it as his opinion, that "the clergy requisite for offices in the University in the first instance, should be Englishmen, if possible;" which was also the opinion, he adds, of Mr. Secretary Dundas. But at the same time he cautiously refers to "the habits and manners of the American settlers;" and expresses his apprehensions in respect to the adaptedness to the community of Upper Canada of "clergymen educated in England, with English families and propensities, habituated in every situation to a greater degree of refinement and comfort than can be found in a new country, or possibly anywhere without the precincts of Great Britain." And in regard to the bishopric which he desired to see at once

established at his seat of Government, he had strongly recommended the consecration of a presbyter long familiar with the New England colonies, a Mr. Peters, as likely to be more acceptable and useful in a new community, than one wholly unused to a population such as that of Upper Canada was expected to be. In the case of Nova Scotia, a clergyman, Dr. Inglis, trained in the colonial service, had already been appointed bishop. In looking to Scotland, then, rather than to England, for an instructor for their sons, the families at Kingston, in 1799, may have been moved also by some of the general convictions which were evidently strong in the mind of the first Governor of Upper Canada.

The educational opening in Canada was duly made known to several young Scottish scholars just starting in life. The one, amongst them, that at length decided to accept, courageously venturing to try his future in the distant and wholly new field of action, was Mr. John Strachan, master at the time, of the Parochial school of Kettle in the county of Fife, and of the age of about nineteen years.

On the last day of the year 1799, he reached Kingston, having sailed from Greenock at the close of the preceding August.

The work of private tuition was immediately begun. The prospect of employment in connection with a government scheme of education, was found to be more remote than had been imagined.

Public Instruction was to be maintained by the proceeds of crown lands; but these were as yet in a state of nature. Some years must elapse before revenues could accrue from that quarter.

Notwithstanding a momentary disappointment, the resolution was formed to test the new conditions into which his emigration had brought him. It would naturally strike him that the experienced friends by whom he was surrounded, had not themselves decided, without good reasons, on identifying their fortunes with those of the newly organized community of Upper Canada. He would not be long in discovering that they had sketched out a future for themselves and their children. The minute information gathered from them, would furnish plentiful materials for decision in regard to his own case.

It is little to be wondered at, that at the time now spoken of, Mr. Strachan, as a young man educated and trained in Scotland, did not consider himself, in any very strict sense, a member of the Anglican communion. It appears that his parents were of different persuasions. His father belonged to the Non-jurants, that is, to the adherents of that succession of bishops who continued to refuse the oaths of allegiance to the House of Brunswick. Of these, Jacobites as they were termed politically, the stronghold in the Lowlands was Aberdeen, where Mr. Strachan was born. His mother belonged to the Relief Kirk, a communion resembling the modern Free Kirk and based on the rejection of lay-patronage. It is now merged in the United Presbyterian body. He was familiarized in his childhood with the Episcopal forms of worship, by frequently attending, in company with his father, the ministrations of Bishop Skinner of Aberdeen, the Primus of Scotland from 1789 to 1816; but on being deprived of his father, while still quite young, he was afterwards usually taken to the religious services preferred by his mother. But while thus grounded in the principles of the Christian faith, the historic question in relation to the Christian church had not, in any practical way, been brought before him, up to the time of his emigration.

At Kingston he is brought into intimate relations with the Rev. Dr. Stuart, who, although now the official representative of the Anglican Church in that place and bishop's commissary for Upper Canada, was himself the son of a Scottish presbyterian. Dr. Stuart had migrated to Canada from Virginia, and was one of the large group of persons who in the United States and Canada have deemed it a duty for reasons satisfactory to their intelligence, to leave the religious communion in which they were born, and unite themselves, some as clergy, some as laity, to the Anglican communion—a result promoted, independently of the historic argument, by the fact that the offshoots of the Anglican Church in the dependencies of the Empire are necessarily divested of the secular trappings which are urged as grounds of separation in the mother-country.

Doubtless the influence of the Rev. Dr. Stuart with the newly-arrived young Scot, and probably his example also, had much

weight; and we speedily find a resolution formed on the part of Mr. Strachan to take orders in the Anglican Church.

After fulfilling a three years' engagement as preceptor at Kingston, and going at the same time through a course of theological reading, he is accordingly ordained in the year 1803, a deacon, and in the following year, a presbyter, in the Anglican church, by Dr. Mountain, the then bishop of Quebec.

His mission was Cornwall; but he continued to unite with the clerical profession, the office likewise of an instructor of youth in general learning.

We thus see him fairly started in the double career, in both lines of which he was afterwards to be conspicuous. In accordance with a natural law, the strong aptitudes that were in him had sought a place for development, and now in some sort, an approximation to a such place was found. While there is in such cases of course no special forecast of the forms in which the future is to be worked out, there is a powerful consciousness of sure rewards in some shape for vigilance and a strong will. Among the earliest determinations of the future bishop, we happen to know, there was one to be found ever with the foremost in whatever profession he should adopt. This amount of clear purpose at all events on his part, we have learned from one to whom as an incentive to exertion in his youth, the avowal was made by the bishop himself.—Heedfully and successfully, through every phase of his eventful history—

“He heard the constant Voice its charge repeat
Which out of his young heart's oracular seat
First roused him.”

Men bearing the good lowland name of Strachan, had already been distinguished in ecclesiastical annals; and they were all very staunch non-jurants. From 1662 to 1671, Dr. David Strachan was bishop of Brechin. In 1689, Dr. John Strachan was deprived of the incumbency of the Tron church in Edinburgh, for not reading on the day appointed a proclamation from the Estates of Scotland “certifying the lieges that none presume to own or acknowledge the late King James VII. for their King, nor obey, accept or assist any commissions or or-

ders that may be emitted by him ; and that none presume, upon their highest peril, by word, writing, or sermons, or any other manner of way, to impugn or disown the royal authority of William and Mary, King and Queen of Scotland.”—*Stephen's History of the Church of Scotland*, iii. 408. And in 1690, he is deprived of his theological professorship in the University of Edinburgh, for refusing the following test: “I, A. B., do in the sincerity of my heart acknowledge and declare that their majesties, William and Queen Mary are the only lawful and undoubted sovereigns, King and Queen of Scotland, as well *de jure* as *de facto*,” &c. That the refusal of this test might not be understood in any doubtful manner, the inquisitors who administered it had taken the precaution to allege of the same Dr. John Strachan “that in a sermon before the diocesan synod he recommended a reconciliation with the Church of Rome; that he was an Arminian, a Pelagian, and innovated the worship of God in setting up the English service,” &c. Again, in 1787, “the clergy of the bishopric of Brechin elected Dr. Abernethy Drummond, one of the clergy of Edinburgh, to be their bishop; and at the same time they elected Mr. John Strachan, priest, at Dundee, to be his coadjutor in that bishopric.”—*Stephen*, iv. 411. This bishop Strachan, who survived until 1810, consented, with the rest of his brethren, to read the prayer for King George III., when the death of the Pretender was announced. “Well do I remember,” says an old Jacobite of that time, “the day on which the name of George was mentioned in the morning service for the first time. Such blowing of noses, such significant hums, such half-suppressed sighs, such smothered groans and universal confusion, can hardly be conceived.”—*Stephen*, iv. 414.

But of all who, in the ecclesiastical annals, have won honour for the name of Strachan, it happened that there was no one destined to higher distinction than he whom we have just seen beginning a career in Canada, at the opening of the present century. It was during Dr. Strachan's ten years' residence in Cornwall, and his thirteen years' continuance in the same united occupations subsequently at York, that many of the young men of Canada, who became afterwards distinguished

in life, received under his direction their early training. The phalanx of warm friends who in later days stood so staunchly by him, was recruited in great measure out of these grateful pupils.

The theological views to which, as a young student at Kingston, he had been led, may be described in general terms as those of the Bishop Hobart school in the United States; views reflecting, in the main, the principles of the Scottish Episcopal Church. Among English divines, Bishop Jeremy Taylor perhaps (provided the *Liberty of Prophesying* be not excluded) may be taken as an exponent of them. But in no portion of his teaching, throughout the whole of his career, is there any trace of Leaderism, that bane of theology, which renders the voice of every modern school more or less hollow and unreal. In the great Oxford movement, he instantly discerned the gold from the dross, the truthful from the fantastic. Newman, whom he had personally known, was, on his defection, to him "as a stone cast into the sea"—to use an expression of his own in relation to that occurrence.

The general contents of the *Christian Recorder* are an index to the topics that had engaged the mind of its editor. In vol. I. we have discussions on Amusements of the Clergy; British Islands, first introduction of Gospel into; History and present state of Religion in Canada; "Catholic" wrongly used; on the Uses of Learning in Religion; a Series, entitled, "The Confessor," in which difficulties are proposed by correspondents and solved; Family Worship; Dr. Chalmers on Universal Peace; Bible and Prayer-Book Society; History of Benevolent Societies; on Forms of Prayer, &c. In vol. II., Laud's Speech on the Scaffold; Infant Baptism; Analysis of Bishop Bull's Sermons; Writings of the Fathers; on Groaning in Churches; Horsley on the Sabbath; Southey's Life of Wesley; Moral Philosophy and Christian Revelation; Duties of Parish Priest; Last hours of Melancthon; Regeneration; Religious Establishments; Waterland's Sermons; Barrow's Sermons; Frequent Communion, &c.

The passages which we are about to give at length are selected as being illustrative of the opinions held by the editor on the

subject of the Anglican Church in the year 1820. *Qualis ab incepto* the reader of to-day will be inclined to append to the well-known *Caveo sed non timeo*—"Fearless but Prudent"—of his seal, a legend never borne with greater fitness by any possessor of his name.

"It is from not attending to the relation of the several dispensations of religion to each other, and to the sense of the phrases which have been brought from the synagogue into the Church, that we are now disturbed by useless if not pernicious controversies concerning original sin, regeneration, conversion, election, justification and the perseverance of the saints; and until the disputants shall agree to trace the great progressive scheme of revelation from its commencement, it will be impossible to put an end to these controversies."—Vol. ii. 410.

"The sectaries of former times and of the present day are astonished and indignant that our English Reformers did not see the Truth immediately as they see it now, and they lament they ultimately stopped short of the point which they have attained, and that they have retained any portion, however purified, of the ancient system. Now, we consider the gradual progress of the Reformation in England, as a fact of the utmost possible importance to the Church of Christ at large. Nothing was done rashly; not a step was taken without sufficient grounds; and the progress of change so natural to the human mind in such circumstances, and so unlimited and momentous in its possible consequences, was happily checked at that point which has rendered the Church of England the bulwark of the Reformation, as opposed to the superstitions of Rome on the one hand, and to the heresies of many reformed churches and sects on the other; a point so happily fixed, both as to faith and discipline, as to render it ultimately perhaps a rallying ground to those who now on either side most vigorously assail it."—Vol. ii. 412.

At page 82 of the same volume is a striking reference to the Scottish Episcopal Church, showing the deep impression which a study of its case and position had made. "It is a matter of surprise," he says, "to those who are acquainted with the purity and simplicity of the Episcopal Church of Scotland, and

the many intrepid examples of patience, of perseverance and piety which she has exhibited, that more notice is not taken of her in the religious publications of the day, and that while the obscurest of sects are held up to public attention, and very ordinary characters dragged from their privacy and decked with the trappings of a partial biography and held up to admiration, the primitive models of Christian simplicity, self-denial and devotion afforded by this branch of the Catholic Church, are passed over without notice or regard. * * * It is of great importance to the cause of Episcopacy to behold a society of well-informed Christians adhering to its principles, under circumstances peculiarly disadvantageous, from a deep conviction of their truth. Such a spectacle puts to confusion the assertions of those who have said that this mode of Christian worship could not exist separate from pomp and power, and manifestly proves that, without external dignity, splendor or even protection, it preserves beyond all others its primitive purity, and continues from age to age, without any variation, to keep its adherents fixed in the truth as it was delivered to the saints. In such a state of things, the clergy can have no secular views in entering into its ministry; for their salaries are by no means adequate to their comfortable subsistence: it can therefore only be a desire to be useful, proceeding from the most disinterested motives, that could induce men of learning and talents to devote themselves in such a church to the service of the sanctuary. Let those who pretend that the sister church established in England, so interesting to its friends and so important to the constitution, derives her chief support from her connexion with the state, her legal support, her dignity and splendour; look to Scotland, where the same church, deprived of all those advantages, maintains in everything the same principles, and is held together by the force of opinion, and preserved, though in a state of humiliation, by a strong and uniform consent in the doctrine and discipline of the primitive Church. In the Episcopal Church of Scotland we behold that of England divested of everything foreign and adventitious, as a society entirely spiritual, and yet maintaining the same constitution, the same worship, faith and discipline, not by

the sanction of laws, statutes and acts of parliament, but by motives of conscience, and by sanctions which are considered as divine."

In the Farewell Address to the reader in Vol. II., are some very characteristic passages. Their tone, it will be observed, combining charity and dogma, was calculated to impress if not to conciliate. "The Christian Recorder has treated with kindness and respect all denominations of Christians; but in doing this, the editor has neither compromised nor concealed his own opinions on any subject he was called upon to discuss; and if he has occasionally indulged in encomiums of that Church to which he belongs and to which he is firmly attached by reason and affection, it arises from a deep conviction that she is the only Church that unites in herself the true requisites for propagating the Gospel and retaining it pure when once established. * * * Wherever any feeling prevails against the Church of England it proceeds from ignorance; for were the most violent of her opponents to examine with impartiality her Articles of Faith, her order and discipline, and to read with candour her admirable liturgy,—if he did not feel himself constrained to join her communion, he would be at least convinced that she possesses all the marks of a true Church, and that to be conscientiously united with her, is to be in the way of salvation. In most places of worship out of this Church the congregations are hearers only; the members of them, properly speaking, cannot be said to offer up any religious worship for themselves. The one mind and the one mouth with which Christians are directed by the Apostle to glorify God being in this case, generally speaking, the mind and mouth of the officiating minister, not, as it ought to be, the one mind and one mouth of the congregation assembled."

At p. 355, Vol. I., there is a characteristic remark on the policy of Wesley. Wesley had admonished some of his followers at Brentford that from the hour they took up a position antagonistic to the mother-church "they would see his face no more." "It is to be remembered," the editor of the *Christian Recorder* remarks, "that though he resisted in this particular instance and though he said the practice was inexpedient, and

even unlawful, he was yet constrained to yield when the congregation proved obstinate. His consummate skill in government told him how far he might go ; and when courage and decision would no longer avail he always secured a safe retreat."

The system pursued in the School at Cornwall, and afterwards at York, exhibited features that would have gratified the advanced educationists of the present age. In that system the practical and the useful were by no means sacrificed to the ornamental and theoretical or the merely conventional. Things were regarded as well as words. In respect to the latter, we have taken the trouble to look lately into our copy of Ruddiman's Rudiments of the Latin Tongue. It is a relic of youthful days, bearing the marks of our own devotion to its contents which yet occupying a seat on the benches of the School at York ; and we are glad to acknowledge what a good and sensible book of its kind it is : superior in a rational point of view to the Eton manual, unannotated and unimproved, which afterwards took its place. Through the medium of this Ruddiman we received our first initiation into the Latin tongue, giving to vowels and diphthongs a fine North British breadth and depth, unconsciously reproducing tones and sounds familiar probably to Rhætian or Oscan of old—

"Mouthing out hollow oes and aes—
Deep-chested music."

Well do we remember the day of our enrolment ; and hearing on that occasion one, afterwards a friend during many years, but now departed, repeating with great earnestness to himself again and again some mystic statement about *filia, nata, dea, anima*, making *abus* in the plural. Then in regard to things—the science of common objects—we doubt if in the most complete of our modern schools there was ever awakened a greater interest or intelligence in relation to such matters. Who that had once participated in the excitement of the Natural History class, ever forgot it ? Or in that of the Historical and Geographical exercises ? We venture to think that in many an instance, the fullest experiences of after life in travel or otherwise had often their associations with ideas

awakened then ; and often compared, satisfactorily and pleasantly, with the pictures of places, animals and persons given rudely it may be, but effectively, in text-books, ransacked and conned in a fervour of emulation, then. The manner of study in these subjects was this : each lad was required to prepare a set of questions, to be put by himself to his fellows in the class. If a reply was not forthcoming, and the information furnished by the questioner was judged correct, the latter “went up,” and took the place of the other. This process, besides being instructive and stimulating to the pupils, possessed the advantage of being, as it often proved, highly diverting to the teacher. In an address delivered by the editor of the *Christian Recorder* at a distribution of rewards in his Sunday school, we have a similar process recommended for adoption in institutions of that description. We give first his remarks on the advantages of the catechetical system : “The method of instruction by question and answer possesses many advantages over any other, and is not only the shortest and simplest, but the most satisfactory. In preaching, for example, the speaker proceeds with his discourse without the certainty that he is followed by his audience ; but in catechising, the deficiencies of each scholar soon become manifest, and the teacher knows to what particular points he must direct his explanations. There is no time for inattention or wandering ; the question and necessity of reply, compel attention and recollection. The children, if the teacher proceed with a conciliatory firmness, acquire a lively interest in the lesson, for each is particularly addressed and brought forward into action.”—Vol. i. p. 182.

We next give the editor’s method in the management of his Sunday school, with a vigorous sketch, which, changing the scene, describes equally well his pupils engaged on secular subjects. “The boys’ class” the editor says, “have four questions to answer in writing every Sunday morning. After the names of the class are called, and those absent marked, each produces his paper of questions. The answers are carefully examined, and likewise the writing and spelling, and the best goes to the head of the class, and all take their places according to their merit. Permission is then given to ask questions formed out

of the four questions which they have already answered on paper, or out of subjects connected with them. Questions may likewise be asked about the sermon, the text, the lessons and gospel of the day, the collect, and every part of the preceding service. Now begins the anxiety, the mental exertion, the continued attention, the rapidity of answer, and acuteness of distinction ; but it is impossible to describe the full effect of such an examination without beholding it.”—*Ibid.* p. 183.

Then there were the ever-memorable “Parliamentary debates.” The leading speeches of the great statesmen of England on special questions were learned, and delivered memoriter in proper order. Both sides in the discussion of interesting subjects in politics became thus to some extent familiar. The speakers on the occasion of “debates” were seated on benches set out for the purpose opposite to each other. It was with scenes such as these that the first mention of the historic names of Pitt, Fox, Pulteney, Wyndham, Lyttelton, Walpole (Sir Robert and Horace) was associated in the minds of many of the public men of Upper Canada. These debates, too, formed a part of the grand demonstration on prize-days, before the summer-vacation. A drama, generally one of Hannah More’s, used also to be given on those days. Not a little were we ourselves elated at being assigned, on one of these occasions, a part in Milman’s *Martyr of Antioch*—at the time a recent publication.

In recording these personal reminiscences here, we depart a little from our plan. But having referred to them, we venture to add one or two more of a kindred nature. A vivid recollection still exists of the salutary awe inspired by the approach even at a distance, of the never-to-be-forgotten head-master. In our time it was the practice of the assistant master, Rosington Elms, or whoever else it might be, to open the school at nine. Then at about ten a look-out was established in a south westerly direction towards a certain corner in the distance, round which in his daily walk from his residence on Front Street the well-known figure of the master would appear, distinguished then, as for nearly half a century later, by the antique ecclesiastical costume of a past age. A sign would make known the expected

apparition, when a hushed silence would pervade the building, growing in intensity as he himself entered, and continuing unbroken so long as it pleased him to pace the apartment, toying with the gold seals attached to his watch, and indulging in a subdued, continuous whistle, for which he was noted elsewhere also, which seemed to keep time with the motion of some busy thought going on within.

To the close of his long life his great interest in children never flagged. He never let slip an opportunity of having something to say to young people. It was a delight to him to draw them out in some way by a little Socratic chat. Nor in this respect did he confine himself to the young. Character was quickly discerned and enjoyed by him in persons of every age. The originals, male and female, of most of our western towns and villages, and of many an isolated farm-house and country-stopping place, were curiously known to him, and remembered by some noted anecdote or saying of theirs. And many a one among such as were thus remembered, in their turn remembered him also by virtue of some passage of sprightly talk that had happened between them.—After a somewhat cognate sort, a great dog presenting himself anywhere would attract his good-humoured regard; while with visitors to his library in later years, the cat that was usually to be seen coiled on a comfortable fauteuil there, will be as memorable and as suggestive perhaps as Montaigne's.

Dr. Fuller, in some reminiscences in the *Journal of Education* (vol. xx. p. 182), speaks of the regret of the school on the resignation of their distinguished master—an occasion which we ourselves also remember. In his testimony to the impartiality of the regime then closed, the venerable archdeacon does not hesitate to renew the *infandum dolorem* of his own experience. "All knew," he says, "that we would receive perfect justice at his hands; that if we deserved credit and rewards, we would obtain them; and that if we deserved punishment, we would be pretty certain to get it, too."

To the judges and other magnates, all quondam pupils of his, assembled to partake of a dinner given them by him on their presenting to him a costly token of their esteem, the sud-

den address, in the old well known familiar authoritative tone, humorously was—"Boys, take your places!" And in good earnest to the last, many very mature men were regarded by him as boys. A middle-aged divine, rather out in his theology, would often be excused by the considerate observation, "He's a young man: he will get right in time." It was moreover amusing in public assemblies, to remark how venerable personages, lay as well as clerical, bold enough in any other presence, would cower under the rasp of a brief stricture from the chair. His own peculiar history combined with his personal character, secured for him this unquestioning kind of deference. Of course no successor, without similar claims, will ever be in the exercise of an authority as arbitrary as his at certain times seemed to be. His demise, like the *Morte d'Arthur*, was the dissolution of the last link of a new with an old era—of the present with the past—with an ecclesiastical past, at all events, which had begun already to look quaint and antiquated, which in the future will look heroic, perhaps mythic.

"The old order changeth, yielding place to new,
And God fulfils Himself in many ways,
Lest one good custom should corrupt the world."

In connexion with what has been said of the encouragement given in his educational system to a knowledge of things as well as of words, we may add, that to the last he proved himself one who did not desire to restrict the regards of the studious man to narrow limits. To extreme old age he exhibited a keen interest in all matters of modern invention and science. To the setting in motion of enterprizes likely to give useful employment to large numbers, as also to the re-establishment of Manufactories, when checked by sudden disaster, he was always to be relied on for liberal material aid. His familiar form, full of a vigorous activity, even when somewhat bowed with years, was often to be seen venturing among the bewilderingments of the railway tracks, entering with zest into the movements of the impatient yet tractible machines. Also when buildings on a large scale were going on, or any other considerable engineering operation, he was at some time or another there among the workmen. He had always been in his day a general reader.

We remember once feeling ourselves carried back very far by being referred to the philosophic essays of Helvetius, as containing matter with which reading men might be supposed familiar. In interviews with ourselves, frequent and favourite topics were the matters discussed before the Canadian Institute, the meetings of which, of late years, from the great distance of the Rooms, he regretted his inability to attend. He made it a point, however, even at a late period of his life, to show himself occasionally at public meetings relating to the general interests of the community, claiming to be heard "as an old residenter."

From some remarks of his in the *Christian Recorder*, on a scheme for a University course, we find that he desired the young student in theology to be a lover of general knowledge. "In a large seminary," he says, "these [that is, purely theological studies] may be relieved by turning to the book of nature, and reading the perfections of the Divinity in the beauty and sublimity of His works. For these purposes the young divine may examine the heavenly bodies, their astonishing regularity and order; and, admiring the perfection of astronomy, which, in as far as it regards the solar system, may now be said to be complete, as there is not a single motion that has not been accounted for and found necessary to preserve the wonderful harmony of the whole, he may draw the most comfortable proofs of the wisdom, power and goodness of God. Here, likewise, the student of nature might make himself master of chemistry, of botany and anatomy; all of which he would afterwards find useful in his profession, not only in confirming his faith, but in the variety of illustration which they afford him in preaching to the people."—Vol. i. p. 178.

On the death of Dr. Stuart, at Kingston, in 1812, his son, who had now also become a clergyman of the Church of England, and was stationed at York, succeeded to his father's ministerial charge; and Dr. Strachan removed from Cornwall to assume the post thus vacated. York was then a small wooden town, of 1,400 inhabitants, by some years the junior of Kingston. The latter place had sprung up round the stockade of Cataraqui (a fort begun in 1672, in the time of the

French rule), and at an earlier period had borne the name of the Governor-in-Chief, Frontenac. York had been laid out in 1792, by Governor Simcoe, and had, like New York and Albany, been so called from a Duke of York,—in the present instance from the King's second son, actively engaged at the moment as commander of the British troops on the European continent, in the war against the French Convention.

In his new post an occasion soon occurred that brought out several of the traits of character, which helped throughout his life to render Dr. Strachan a man of mark.

The measures of Napoleon, in 1807, for the destruction of the commerce of England, had occasioned, on the part of the British Privy Council, certain retaliatory orders, which affected the shipping of maritime nations, and especially that of the United States, who, consequently, in 1812, agreeably to the subtle calculation of the Emperor, declared war against Great Britain. Canada, although clear of culpability in the premises, was doomed to the devastation and carnage which, in this peculiar mode of settling disputes, are inevitable. Moreover, it was expected on the part of the United States, that the struggle would issue in the loss to Great Britain of the residue of her dominions in Northern America.

The invading force occupied the town of York, and set fire to its public buildings. At this critical moment in the annals of the infant capital, we find Dr. Strachan brought, alike by his office and his personal character, into the exact position of a leading ecclesiastic in one of the cities of Western Europe, at the time of the irruption of the barbarians in the fifth century. He is put forward as a mouth-piece by the poorly defended inhabitants, to plead with the exasperated chief of the enemy in possession; and to his vigorous remonstrances is due the escape of York proper from complete destruction.

To the terrified families of the town and neighbourhood, whose natural guardians were for the most part absent on military duty in various parts of the invaded Province, the undaunted bearing of their chief spiritual pastor was a stay and consolation. Amongst them, and in the hospitals by the

bedside of the sick and wounded, he was ever to be met with, adding words of hopeful cheer to deeds of friendly kindness, although exposed, in the duties which he undertook, to imminent personal risk, from the irresponsible violence of stray soldiers and sailors belonging to the forces of the hostile intruders.

In 1818 he was appointed by the Crown a member of the Legislative Council of Upper Canada. Already, in Lower Canada, the Anglican bishop was, from his office, a member of the Upper House. As occupying, in the capital of the Upper Province, the most conspicuous ecclesiastical position, he was by a kind of analogy held eligible to a seat in the Legislative Council. The appointment of a person in holy orders, under the Episcopal rank, to such a position, would scarcely have happened, had there not been a scarcity of men in the country qualified to fill such a station. The discernment and decision of mind evinced by Dr. Strachan in regard to secular as well as ecclesiastical matters, stamped him as one that might be thus distinguished by the Crown. In England, to this day we see men in holy orders sitting on the magistrate's bench. It is a relic of the policy of by-gone ages, when ecclesiastics were chosen to be keepers of the Great Seal, because they, beyond the generality of their contemporaries, were fitted for the office. The policy of the present day, although it has not yet wholly discarded the usage of the past in this respect, is in its tendency opposed to, and will ultimately exclude such appointments, the reason arising from the paucity of qualified men outside the ecclesiastical ranks, having long since been cancelled by facts.

Up to the time of the reunion of the Canadas, Dr. Strachan took part in the legislation of the Upper Province. During a portion of this period (1818-1841), he was also an Executive Councillor; and upon him, in this capacity, as a confidential adviser of the Crown's representative for the time being, the malcontents sought to fasten, justly or unjustly, the odium of unpopular measures.

It was during this interval that the country was agitated by the Ecclesiastical question; and in addition to that source of disquietude, and wrapped up to some extent in it, there was the Educational question also, which, as the community had now

extended itself, and was becoming more and more mixed in character, excited much discussion.

As years rolled on, both questions assumed shapes that took by surprise those persons who had failed to notice the great social revolutions which had long been in progress in the British Islands ; or who, if they happened to be confronted by the symptoms of such latent changes, had learned to denounce them as wholly deplorable. But all those who had chanced to read aright the lessons of modern English history, discerning, so far as practicable, the providential drift of events, could have had no doubt as to what the issue of the contest in both cases would be, sooner or later.

In order that we may understand the Ecclesiastical and Educational questions as they came to be regarded in the Canadian Provinces, and as they were finally settled, it will be useful to take a review of the origin of both of them.

After a retrospect of this kind, too, we shall be better able to do justice to the champions on the losing as well as the winning side in the contest. To judge fairly of the men of by-gone generations, we ought to place ourselves in their position as nearly as possible, realizing their surroundings as fully as we may ; analyzing the mental atmosphere which they breathed, and the moral sunlight that fell on their spiritual vision ; noticing the mediums through which it had previously passed, the refractions, diminutions and colorings which it had consequently undergone. We should then probably discover that our forefathers were logical, even when their calculations proved vain : the fault was in the data which formed the groundwork of their reasonings. It is not improbable that even the present generation will be found to have erred in some of its theoretical hopes. It is well to be reminded by conspicuous examples that we are fallible men, even when exercising the utmost shrewdness and circumspection. Let no man pronounce rashly on the powers of forecast of his predecessors, simply because his knowledge of the event enables him to see that they were mistaken.

We shall glance first at the origin, progress and settlement of the Canadian Ecclesiastical question.

On taking possession of her new domain on the continent of North America, England found, in the parts that had been to some extent reclaimed from the wilderness, a branch of the Church of France established and endowed. Many of the first colonists of these regions having been emigrants from Normandy, Quebec was for a time held to be a trans-marine outpost of the see of Rouen.

In the early Christian times, before the complications of the Roman ecclesiastical system had been introduced, these outlying districts of the Church of France would have been held to pass, on the settlement after the conquest, into the area of the English Church, and to come under the care of its spiritual overseers. Large ecclesiastical districts have thus frequently been transferred and retransferred from one jurisdiction to another, in the fluctuations of kingdoms and empires, it being a principle in the early Christian organization of governments, that civil and ecclesiastical boundaries should coincide.

Hopes, visionary enough as they now seem to us, were entertained in some quarters that the French ecclesiastical establishment in Canada would gradually be transmuted into an English one. To understand the ground of such an expectation, it must be remembered that in the times of Louis XIV., XV., XVI., Gallicanism in France was not the eclipsed and slighted thing which it has since become; that its principles were a part of the public policy, and associated with a sense of the national honour; and that consequently, in Canada also, the same principles would have weight in the minds of the educated and intelligent portion of the population. Anglicanism and Gallicanism, on their political side, were known to be in the main identical. In both, "the king's pleasure," the royal prerogative, was invested with a great sacredness. The royal will, promulgated from London, would gradually obtain an acquiescence as real as that given to the word of the great monarch at Paris.

Mr. Maseres, Attorney-General at Quebec in 1766, believed that immediately after the conquest, the Gallican parishes might have been converted, as vacancies occurred, into Anglican ones, by the induction into the living at the will of the

English King, of Anglican instead of Gallican presbyters. "I really believe," he says in his evidence before the House of Commons in 1774, "if it had been done at first, it might have created some immediate inconvenience; but that would have worn out a long time ago. They are a submissive, quiet people. I believe in many places, if a Protestant minister had been put in upon the vacancy of a priest, a very little pains taken by a Protestant minister would have brought over many to the Protestant religion." — *Cavendish: Debates on the Quebec Bill*, p. 137. With like ease, we may suppose, on the principles of Gallicanism, the see of Quebec, when void, might have been filled up by the appointment of an Anglican bishop.

But the very unsophisticated condition of Canadian society which furnished ground for opinions such as these, soon came to an end. The transfer of civil allegiance had taken place without difficulty; the transfer of spiritual allegiance was a different matter.

At the capitulation of Montreal, in 1760, the free exercise of the "Catholic Apostolic Roman Religion" was guaranteed. In other words, the tenets and practices of the Gallican Church already established in the country were to continue as before, only subject to the supremacy of the English King.

By the year 1774, when the Act for the better government of the Province of Quebec was passed, the idea of superseding Gallican functionaries by Anglicans could no longer be entertained. The Parliament guaranteed afresh the Gallican rights. But it was necessary now to consider the spiritual necessities of colonists of British birth who had begun to take up their abode in Canada. According to this Act, viz., 14 Geo. III. c. 83, the tithe enjoined under the Gallican system was to continue to be paid by all the inhabitants; but it was provided that only the tithes paid by the members of the Gallican communion should go to the support of the Gallican clergy. Out of the rest it would be lawful for "his Majesty, his heirs and successors, to provide for the maintenance and support of a protestant clergy, as from time to time should be necessary and convenient."

To explain this reference to tithes, we must remember that

the feudal system of Europe had been transplanted to French Canada, and with it the institution of tithes for the maintenance of the public functionaries of religion. To continue such an arrangement seemed natural enough to English statesmen in the last century, for tithes were still a part of the English system of government. From the time of the Anglo-Saxon kings, a tenth of the produce of the ground had been set apart for the maintenance of public worship. According to the Anglo-Saxon theory, all the estate of the country was vested in the King. Under him the land was divided amongst a few, who held their possessions subject to conditions. Those who tilled the soil under the great land-owners had simply to discharge that function. In communities thus constituted, it was easy to establish the usage of tithes. All that was required on the part of the class thereby to be provided for, was to convince the kings of a supposed bounden duty. The feat was then achieved.

As long as the feudal system continued, or a system tantamount to it, without challenge from any quarter, such a mode of supporting public religious worship, shared in by all, would be likely to go on without dispute, and with no sense of injustice on the part of any.

But let the system, for some reason, begin to be broken up, and, at the same time, along with the creation of a numerous class of land-owners in fee simple, let there arise, from some cause, individual thinking on religious subjects;—let the plea of authority on such points begin to be questioned,—then we should expect to hear of a demur to tithes. We should expect to hear a demand for a change in their appropriation, if not for their abolition. We should expect, under the supposed altered circumstances, to hear demands of a similar character made in relation to other provisions for public worship, if derived from land. We should expect this, because we can without difficulty conceive of cases where the forced continuance of the feudal use and tradition, would seem a violation of the sense of right which is innate in every man.

It consequently strikes us as singular now, that it was so readily taken for granted that tithes would be a perpetual in-

stitution among the inhabitants of Canada. It is one more evidence to be added to the many observable in the debates on American affairs, of an almost Bourbonic want of political forecast in Parliamentary majorities at the close of the last century. They did not comprehend the times in which they were, or the races at home and abroad for whom they legislated.

In the debates of 1774, no member of the House offered a definition of the term, "protestant clergy." *Hinc prima mali labes*. At that period the religious communities developed and developing from the Anglican Church had not acquired the status which they afterwards attained. But they existed; unwotted of or ignored by the statesmen in power and their unquestioning followers; taken into account, however, inconsiderable as they might seem to others, by the thoughtful and very intelligent men that constituted the minority in the English House of Commons.

The officials of these new religious communities had not yet been classed in public documents with those of the Anglican Church; but the minority, in all probability, foresaw that a recognition of them was inevitable in the future. To the influence of this minority is, we think, due the undefined term, "protestant clergy." It is clear, from the debates, that when there was a necessity of referring expressly to the Anglican Church and its functionaries, the mode of speaking was distinct enough on both sides of the House.

The Solicitor-General Wedderburn could use in serious earnest such language as the following:—"When we tell the Roman Catholics of Canada that we will not oppress them, we at the same time tell the followers of the Church of England that whenever their faith shall prevail, it shall have a right to its establishment. As soon as the majority of a parish shall be Protestant inhabitants, then I think the ministers of the Crown are bound to make the minister of that parish a Protestant clergyman; then, I think, it could not be felt by any man an act of injustice to say, that the whole revenue of that parish shall be paid to the Protestant clergyman."—*Cavendish, Debates*, p. 219.

Mr. Dunning's views were more in accordance with what

has proved the inevitable policy :—" My opinion of religious toleration," he said, " goes to all who stand in need of it, in all parts of the globe. It is a natural right of mankind, that men should judge for themselves, and offer up to the Creator that worship which they conceive likely to be most acceptable to Him. It is neither competent, wise nor just, for society to restrain them further than is necessary."—*Ibid*, p. 220.

In like strain, but, as it would seem in the sequel, with somewhat less breadth, Edmund Burke, in the same debate, declared that the recognition of religious tolerance, as a principle of government, was wanted, not only in the colonies, but nearer home :—" The thirsty earth of our own country," he eloquently exclaimed, " is gasping and crying out for the healing shower from heaven. The noble lord [North] has told you of the right of these people [the Canadian Gallicans] by treaty ; but I consider the right of conquest so little, and the right of human nature so much, that the former has very little consideration with me." He did not approve of the application of the term " established " to the Gallican Church in Canada, even when all its rights, according to the treaty, were acknowledged. If that term were to be used at all, it should be in reference, he said, to " that approved religion which we call the religion of the Church of England ; " that is, he indulged the hypothesis for a moment, that there was going to be an establishment, but he does not advocate it ; for all, he continued, " ought to contribute to the support of some religion or other " (p. 233). His proposition was, that the custom of tithes should continue throughout Canada, but that the tithes of the non-Gallicans should be handed over in trust to the Society for the Propagation of the Gospel in Foreign Parts ; a proposition at which the Attorney-General Thurlow expressed his indignation, as being tantamount to saying that " it is a fitter thing to place greater confidence in the wisdom and discretion of a religious corporation, than the King," *i. e.*, the Executive (p. 223). Mr. Burke also threw out the suggestion, that several Christian communities might make use, at different times, of the same public place of worship :—" When the people become divided in their religion, why not follow the generous example

set by the treaty of Westphalia, by which the duties of two or three establishments were discharged in the same church on the same day, the Roman Catholic, the Lutheran, and the Reformed Religion? It is an example," he thinks, "worthy of a Christian church; it is a happy union, which has fixed peace forever in those provinces." (p. 224).

The Act of 1774 finally passed, with the proviso that "It shall be lawful for His Majesty, his heirs or successors, to make such provision out of the rest of the said accustomed dues and rights [that is, after paying the Gallican clergy] for the encouragement of the protestant religion, and for the maintenance and support of a protestant clergy within the said province, as he or they shall from time to time think necessary and expedient" (p. 216).

Prior to the conquest of Canada, the whole of Nova Scotia, otherwise called Acadia, had been ceded, by the treaty of Utrecht, to the crown of Great Britain; and in view of the obligations which, in consequence of this cession, had fallen upon the ecclesiastical authorities of England, a spiritual superintendent, with the title of Bishop of Nova Scotia, had been sent out to establish for the people of the recent acquisition, with such speed and permanence as should be possible, the ministrations and institutions of the Anglican Church.

In like manner, the possession of Canada, another immense section of the late French domain in North America, now called for attention on the part of the Anglican spiritual authorities. "I look upon the people of Canada," said Edmund Burke, in the debate on the Quebec Bill, already referred to, "as coming by the dispensation of God under the British Government." The authorities of the Anglican Church in England could look at the matter in no inferior light. Accordingly, the area that had hitherto been occupied by the Gallican Church in Canada was regarded by them as having passed, according to ancient usage, by virtue of the civil conquest, *ipso facto*, into the area over which henceforth the Anglican Church must exercise jurisdiction; and in the early state of the Christian body, before the prevalence of the Roman theories, the Angli-

can branch of the Universal Church would have been everywhere sustained in its judgment and action.

The persons most interested in this transfer of spiritual and ecclesiastic authority, are of course the laity and clergy of the Gallican Church in Canada. With them it took place without recognition ; perhaps without their consciousness. Had it happily been otherwise, as, at one time, there was some chance of its being, the semblance of schism which unfortunately exists, would have been wholly avoided. What we desire to be pointedly taken notice of, is this—that the course to be pursued by the Anglican Church under the circumstances in which it found itself was plain—according to the principles of the ancient canons and use ; and it was this : that it must occupy the area which had fallen under its jurisdiction : that in resolving on this step, it simply performed a duty, and could not be charged with the promotion of schism.

The establishment of an Anglican see at Quebec in 1793 was connected also with the civil policy which two years previously had led to the division of Canada into two provinces with distinct governments.

The continued increase of the population of British origin suggested the setting apart of a large section of the country for their occupancy under a constitution after the English plan, while public faith was kept with the descendants of the original French inhabitants, still securing to them in the area occupied by them, their peculiar usages and laws.

The same change in the character of the population rendered advisable the appointment of an Anglican bishop for the promotion of the interests of the Anglican Church. And although the bulk of the members of that communion would be found in the later western settlements, it was in accordance with ancient ecclesiastical custom to establish the see of the bishop, in the first instance, in the metropolis of the whole country, leaving to posterity the duty of erecting from time to time additional sees in the other large cities as they should spring up.

The first bishop sent out to the new see by the Anglican Church in England was Dr. Jacob Mountain. An incident

occurred on his arrival at Quebec which is illustrative of the temperate Gallicanism of the day; to which allusion has been made. As the English functionary stepped ashore from the ship, he is saluted on both cheeks by the venerable Gallican bishop of the city. Accustomed as we moderns are to the affected superciliousness of Ultramontaniam, we are somewhat startled by an occurrence that seems to remit us back to the early days of Christianity. Bishop Briand who thus so beautifully exemplified the simplicity of his character as a Gallican ecclesiastic, was at the time a very aged man. For fifty-three years he had ministerially served the Gallican Church in Canada. The duties of his charge were at this moment in the hands of a coadjutor and he died in the following year. It will throw light on the state of feeling in relation to England and its policy on the part of ecclesiastics in Canada thirty years after the conquest, if we mention further in regard to this Christian-tempered man, that it was from the conversations held with him, that the Gallican bishop Joseph Octave Plessis, of Quebec, subsequently so distinguished, derived his knowledge of the causes that had brought about the fall of the French Government in Canada and of the character of the men who directed the affairs of the colony before it had been ceded to England. These conversations, we are assured by the Abbé Ferland, in his Biographical Notice of Bishop Plessis, had their influence on the opinions which the latter formed in relation to the two governments. "In considering the system," the Abbé says, "of vexatious trickery organized against the Church and the people of the country, by some of the chiefs and subordinate employés who were sent by the court of Louis XV., at that time under the sceptre of Madame Pompadour, he could not but admit that under the English government the [Gallican] clergy and rural population enjoyed more liberty than was accorded to them before the conquest."—*Biog. Notice*, p. 14. From the moment of the conquest Bishop Briand was willing to accept the situation of affairs. He may have been one of the enlightened Gallicans on whose sentiments Mr Maseres and others based the opinion that the gradual transformation of the Gallican establishment in Canada into an Anglican one had

been at one time a possible thing. "He had scarcely seen the British arms placed over the gates of our city," says M. Plessis in the oration at his funeral, "when he conceived in an instant that God had transferred to England, the dominion over this country; that with the change of profession, our duties had changed their object; that the ties that had till then united us to France, had been broken asunder; that our capitulations, as well as the treaty of peace in 1763, were so many new ties that attached us to Great Britain, in submitting us to her sovereign; he perceived that which nobody else seemed to suspect, that religion herself would gain by the change of domination." *Ibid* p. 24.

At the risk perhaps of prolonging this digression to too great an extent, we subjoin two other examples of a practically liberal Gallicanism occurring in the period and region on which our attention is now fixed. In 1752, M. Moreau, a presbyter of the Gallican church, and formerly Prior of the Abbey of St, Matthew, near Brest, in France, conformed to the Anglican church and officiated in the communion of that Church at Halifax and Lunenburg in Nova Scotia, ministering in three languages to a very mixed population. And in 1762, M. Maillard, a presbyter of the Gallican Church and Vicar-General in Nova Scotia of the Gallican Bishop of Quebec, was, at his own request, ministerially attended in his last sickness by Mr. Wood, an Anglican presbyter, and was buried by him with the ceremonies of the Anglican ritual. (*Hawkins' Missions*, p. 360.)—The intelligent convictions in regard to the Anglican Church entertained by learned divines in France itself, in the early part of the last century are well known. Archbishop Wake's correspondence with Dupin and others of the Sorbonne took place in 1718. It can be seen at the end of Maclaine's *Mosheim*. The work of Peter Francis Courayer, presbyter of the Gallican Church, proving the validity of Anglican orders, appeared in 1723.

The Act of Parliament which divided Canada into two distinct Governments exhibits the same ecclesiastical phraseology that characterized the Act of 1774 for the better government of the Province of Quebec. The expression "protestant clergy"

reappears; but along with it there are directions sufficiently explicit for the establishment of parsonages or rectories with incumbents or ministers of the Church of England in every township. But there now appears an important clause to the effect that any of the enactments in relation to the maintenance of Public Worship may be varied or repealed by the local parliament of either of the new provinces; but yet the royal assent was not to be given to any such Act of the local legislature without a notice of thirty days to the Imperial Parliament.

Between 1774 and 1791, the date of the Act to which reference is now made, the older colonies of Great Britain on the American continent had declared themselves independent. To be legislated for by a Body in which they were not represented was one of the grounds of complaint. In the provision for future variation and repeal in the Canada Act of 1791 we can see that the lesson in Colonial policy derivable from the events of the years just preceding had not been thrown away; although at the same time in the guarded manner in which the provision is made, we can also see an effort to save the dignity of the Imperial Parliament.

In 1774 Lord North and his party had supposed that public affairs at home and in the colonies were about to be conducted for ever just as he and they were then endeavouring to conduct them. The French Government had established permanently in Canada the unreformed religion. The British Government could with equal facility establish permanently the reformed religion. But a wiser minority knew that this could not be. In regard to the measures proposed for the better government of the Province of Quebec, Mr. William Burke declared that "the gentlemen who opposed the bill, knowing that it was impossible to defeat it, had almost worked themselves to death, to make it as far as they could, consonant to English liberty, and the principles of the English constitution." *Cavendish*, p. 252. It was this minority or the representatives of this minority that were the authors of the provision for future variation and repeal in the Act of 1791. They knew the growing strength of the parties at home that were demanding not simply

religious toleration, but equality in the eye of the law for all religious opinions and forms. They were persuaded that such a claim having its root in the nature of things would never be relinquished, would of a certainty in another day and generation be recognised by governments. Foreseeing that Canada, like the more southern portions of the North American continent, was destined to be filled with colonists from the mixed populations of the British Islands, they perceived that the English constitution with its theory of amalgamation with the historic Anglican Church could not be introduced there with any chance of permanency. The settlers from the old countries of Europe would be actuated by the different and even opposite systems of thought and belief prevalent in the community just left: amongst these, unity of sentiment in regard to matters either civil or religious, was not to be expected; and certainly could not in any arbitrary way be enforced.

To these conflicting elements, it was also well known, another had recently been added. The newly opened country of Western Canada had become an asylum for refugees from the late colonies to the south of the St. Lawrence and its lakes. These emigrants, although likely, from the fact of their flight from a revolution, to be generally of an unprogressive disposition, would yet bring with them a sharpened intelligence in regard to matters connected with civil and religious rights. It might well be argued by far-seeing persons that a community thus composed could not long exist without manifesting the usual British North American temper, and putting in a protest against every semblance of arbitrary power.

Hence it happened that while in the Act for the division of the Province of Quebec into the new governments of Upper and Lower Canada, there was a show of doing much for the maintenance of the reformed religion as a set-off to the strongly entrenched position guaranteed by treaty to the unreformed religion, the same document contained within itself a provision by the operation of which the proposed safeguards for the reformed religion might be, according to circumstances, either wholly altered in character or wholly abolished. Both sides of the House were probably for the moment gratified; but on the

people of Canada of British descent there was entailed for a series of years a distressing controversy.

In less than one generation the measure of 1791, in as far as it related to a "protestant clergy," began to produce its natural fruit. By the year 1818 the population of Upper Canada had considerably increased, principally by immigration; and the differences of religious persuasion which must always exist in communities drafted from the British Islands were of course developed. The newly arrived emigrant, in search of a "location," found in each township every seventh two-hundred-acre lot unpurchasable. This, he is told, is a clergy reserve. The attention of numerous shrewd, practical men is thus pointedly drawn to the existence of clergy reserves; first, as obstructions to settlement; but, secondly, as to their object and significance. In answer to his inquiries on the latter point, the sensitive covenanter of North Britain, or the stubborn non-conformist of Lancashire or York, is informed that by means of these reserved lands, in the new community to which he is about to transplant his family, the Anglican system of faith and worship is ensured to the people forever—the very system of faith and worship which from his childhood he had been taught heartily to abjure.

It is explained to him that "the Crown" had taken charge of the spiritual interests of the general public. There had been a military conquest. The former sovereign had decreed a provision for his national religion; the incoming lord of the soil could do no less in regard to the approved faith of his own nation.

This did not exclude, he might be told, special religious interests. It was open to the partizans of every phase of belief to obtain lands for their own particular purposes. Land to any extent was still at the public disposal, and might be had for the asking.

Placing ourselves in the position of newly arrived emigrants in 1818, much of all this would seem like the revelation of a new idea; and we need not wonder that with many, occasion would be given for a great diversity of thought.

Some, as members of the great commonwealth of Britain, would not be well pleased to find themselves shut out from an advantage which had emanated from the Crown, the action of which, it must be taken for granted, was for the benefit of all. The landed endowments of the parent state for the purposes of Public Worship, may have been set apart by individuals. To forfeit a claim upon them was an intelligible matter; but here was an endowment confessedly decreed by the Crown, the representative of the whole state. What was it that could induce forfeiture of a share in it?

Others would foresee the embarrassments likely to afflict posterity, were all schools of belief to acquire roots literally in land. Would it not come to pass ultimately that field would be added to field for the spiritual husbandman until scant place would be left for the secular?

Others again would entertain doubts as to the reasonableness of propagating the faith by land at all.

We are not surprised to find that this conflict of opinion among the practical colonizers of Upper Canada resulted at length, in 1819, in a reference to the law-officers of the Crown in England, for some definite interpretation of the Imperial Act, so far as it related to lands set apart for Public Worship.

The decision obtained was—that the ministers of the Kirk of Scotland were included in the term “protestant clergy;” but that no part of the rents and profits of the lands reserved for the purposes of Public Worship might go to the support or maintenance of ministers of dissenting protestant congregations, “these not being included in the ‘protestant clergy’ recognized and established by law.”

To quiet some further apprehensions in connexion with the ecclesiastical question it was deemed expedient by the parliament of Upper Canada in 1823 to pass an Act declaring it to be unlawful to claim or receive tithes within that province. It had not before been expressly declared that the setting apart of every seventh two-hundred-acre lot in each surveyed township was in lieu of the tithe of the products of that township. In Lower Canada the custom of tithe had continued. At first, during the continuance of the French rule, it was decreed that

every thirteenth sheaf should go to the Crown for the maintenance of Public Worship. Afterwards, a complaint being made to the intendant, it was decided that only every twenty sixth sheaf should be reserved; but that the farmer must thresh it out. It was urged by some, that in the absence of a legal declaration to the contrary, this custom guaranteed at the conquest was binding in Upper Canada.

The public mind failing still to be tranquilized by the modifications thus far made in ecclesiastical matters, we find in 1827 a select committee of the English House of Commons appointed to consider the civil government of Canada. In their report they interpret the Act of 1791 more liberally than the law officers of the Crown had done in 1819. "Doubts have arisen," they say, "whether the Act [of 1791] requires the Government to confine [the profits arising from the lands set apart for Public Worship] to the use of the Church of England only, or to allow the Church of Scotland to participate in them. The law officers of the Crown have given an opinion in favor of the right of the Church of Scotland to such participation, in which your committee entirely concur. But the question has also been raised, whether the clergy of every denomination of Christians, except Roman Catholics, may not be included. * * * They entertain no doubt, however, that the intention of those persons who brought forward the measure in Parliament, was to endow with parsonage houses and glebe lands the clergy of the Church of England, at the discretion of the local Government; but with respect to the distribution of the proceeds of the reserved lands generally, they are of opinion that they sought to reserve to the Government the right to apply the money, if they so saw fit, to any protestant clergy."

In the same year an Imperial act was passed, authorizing the sale of a portion of the ecclesiastical lands in Canada, in order that with the proceeds the remainder might be improved. Nothing, however, was said in this document of any change in the assignment of those lands; but, moved by the continued disputations on the question, the Crown, in 1832, invited the Parliament of Upper Canada to act upon the power which they possessed, to vary or repeal the provisions of the original statute.

In 1833, there was accordingly a proposal in the Lower House, to re-invest the ecclesiastical lands in the Crown, for such re-distribution as might be decided on in England. But the Bill did not pass. In 1835, a measure did pass the Lower House, but failed in the Upper, deciding to sell the whole of them within four years, and to devote the proceeds to Public Education. It is said that measures proposed by the popular branch of the parliament of Upper Canada, for the settlement of the question, were sixteen times rejected by the other House, whose members were appointed irrespective of the popular will.

In 1840, an Act was passed by both branches of the Upper Canadian Legislature, by which it was determined to sell the residue of the ecclesiastical lands, and to distribute the proceeds in the proportion of half to the Anglican Church and Scottish Kirk; and half to purposes of "Public Worship and religious instruction, among the remaining denominations, according to the discretion of the Governor in Council." The proceeds of the lands that had been sold under the statute of 1827, were to be divided between the two first named bodies solely.

In 1853, this arrangement was again disturbed; but a decision was arrived at that was final. The Imperial Parliament authorized the Local Legislature, to sell the whole, but to secure to all ecclesiastical persons for their natural lives or incumbencies, the stipends which, at the passing of the Act, they were deriving from the reserve funds.

In the long war waged on the subject of the ecclesiastical lands in Canada, Dr. Strachan was the most distinguished chieftain and combatant. Campaign after campaign was planned and conducted by him; but he found himself steadily opposed by a force that could neither be resisted nor eluded; a force that slowly but with certainty drove him in from the open field to the lines; from the lines to the works; and from the works to the citadel's inmost retreats, while along every inch of the way, he covered his position and his men with consummate skill and unflinching energy and courage. He had accepted the declarations of the third and fourth Georges, in regard to

the perpetual establishment of the Anglican church in Canada, in the true spirit of chivalry. The word of a king in 1774 or 1818, was received as the word of a Tudor or a Bourbon would have been by the average Englishman or Frenchman in by-gone years. The royal will was, with him, in accordance with feudal tradition, endued with a sanctity that was inviolable. The public statute that professed to embody and put in force that will was as a Magna Charta from which in all future time there could be no swerving.

Fifty years ago it was not extensively discerned in Canada that the Act of 1791 was in some of its provisions antagonistic to a principle which had been long struggling for a wider and wider recognition in government, namely, the supremacy of the will of a nation over all individual will. This principle had indeed been saved in the casual but important clause providing for future variation and repeal, should the new community through its representatives so decree when organized and mature. But the tone of the Act in respect to ecclesiastical arrangements, if we leave out of consideration this clause, was calculated to mislead ; to mislead at all events those minds that did not recognize or else regarded with no satisfaction, the course which constitutionalism had taken in Great Britain and its dependencies for a century past or more. That Act, as we have already seen, took its tone in a great degree from the policy of the French Crown in relation to Canada while yet a French colony. It was thus, to some extent an exceptional measure in British policy. It created for a moment in a remote nook of the empire a state of things approximating to that against which a great deal of English history is a protest. Calculations based upon the irrevocableness of such a statute could not help coming out wrong.

Furthermore it is to be considered that the interests over which the struggle in Canada took place were those of a separate class. Even within the pale of the communion for whose benefit exclusively or principally the lands for Public Worship were originally set apart, there are misgivings as to the expediency of isolating clergy by means of landed endowments. It is known that in old communities such endowments have a

tendency to render clergy and laity indifferent to each other. With minds biased to some extent by the working of this tendency large numbers of lay people had emigrated. A probability therefore existed beforehand that in an ecclesiastical question such as that which agitated Canada for so many years, the bulk of the Anglican communion would be lukewarm ; as in fact they as a people proved themselves to be : while members of other communions acting under the direction of their official instructors, and all having much to gain, were steadily and unitedly on the alert.

That the Anglican communion came out of the struggle with any relics at all of the possessions contended for, was wholly due to the fact that its champion was a resolute member of the order most deeply interested in the question.

We have next to glance briefly at the Canadian educational question.

When the scheme of Public Instruction for Upper Canada came to receive its crowning institution, a University, it was discovered that here again was involved the same element that had occasioned the trouble in the matter of the lands for Public Worship. So long ago as 1797 a movement, as we have already noticed, began for the securing of an endowment for Grammar Schools and a University ; and five hundred thousand acres of the public domain were set apart for that purpose. Ten years later three Grammar Schools are sustained out of the proceeds of these lands, one at Cornwall, one at Kingston, one at Niagara. Subsequently, from time to time, others are established elsewhere. And no complaint is heard as to exclusiveness in their management. But in 1827 a royal charter is promulgated, instituting a University for Upper Canada under the title of King's College. The terms of the charter showed that the advisers of the Crown in England had not at that time realized the principles which were destined to govern modern colonial policy in regard to religion and representative government. It was still supposed that by virtue of a royal declaration a distinction in favour of the Anglican communion could be arbitrarily made and maintained without gainsaying or demur in the midst of a composite British colonial community.

According to the letter of the charter the new University was, in its government, strictly an institution appertaining to the Anglican Church in Upper Canada. There were to be seven professors in the Arts and Faculties who, the charter declares, "shall be members of the Established United Church of England and Ireland and shall severally sign and subscribe the Thirty-nine Articles." The Anglican bishop for the time being of the diocese in which the University was situate, was to be the visitor; the Governor or Lieutenant-Government for the time being, was to be Chancellor; the President was to be a clergyman in holy orders of the United Church of England and Ireland; and more particularly still, "the Archdeacon of York, in our said Province, for the time being shall, by virtue of such his office, be at all times the President of the said College." But at the same time it is directed that no religious test should be applied to any persons admitted as students or as graduates in the said College, excepting only to graduates in Divinity, who were to be subject to the conditions enjoined for degrees in that faculty at Oxford. The proposed institution was rendered capable of holding lands in the Province of Upper Canada to the value of £15,000 sterling per annum above all charges and to enjoy the proceeds of subsequent purchases and benefactions, without restriction. All these arrangements were to continue for ever. The particular lands that were to yield the £15,000 per annum are not named. But as it was understood that one half of the school-property, reserved for a Provincial University, was to constitute the messuages, tenements and hereditaments spoken of in the charter, the House of Assembly of Upper Canada very soon demurred. They had even been so cautious, prior to the announcement of particulars, as to express gratitude to the Crown for the institution of a University only on conditions, one of which was, "if the principles on which it has been founded shall, upon inquiry, prove to be friendly to the civil and religious liberty of the people."

After ten years of natural but wearisome dispute, the charter is modified, not, however, by the Crown, but by the local Parliament, as if to leave on record instructive evidence of the

successive steps which circumstances rendered inevitable in the march of modern English colonial policy.

Now it was decided that the visitors of the institution should be the Judges of the King's Bench ; that in future the President need not be the incumbent of any ecclesiastical office ; that the professors and other members of the governing Board should not necessarily be members of the Anglican Church.

Our purpose does not require of us to pursue the history of the provincial University any farther. It is sufficient to have set forth the character and the fate of its original charter, as constructed under the eye of Dr. Strachan, during a visit to England in 1827.

The adoption of the particular public policy thus far followed in the career now under review, receives perhaps additional elucidation when we recal the era in which the early youth of Dr. Strachan was passed. The stirring events of the French Revolution, at the close of the last century, had upon different classes of minds in the British Islands very opposite effects. Men in advanced life were rendered more stubborn than ever in their resistance to change in English law and custom. Their zeal for feudal institutions, and the traditional feudal ideas, became extravagant. A large proportion of the rising youth of the land were also indoctrinated by them with maxims fated afterwards to be painfully unlearned. On the other hand, persons in every stage and grade of life, disposed previously by temperament and other casual circumstances to ameliorations in affairs, became unduly excited, and, failing the check interposed by calmer and wiser minds, were prepared to hurry the nation into a chaos of anarchy. Instances of this sanguine, imaginative class were Southey, Coleridge and Wordsworth, who all lived to be sounder judges of the exigencies of the British people. Of the other class who were quickened in their hostility to the modifications which were needed, and which have since been steadily adopted or kept in view, the King himself, George III., was a conspicuous type—a type repeated in the persons of his favorite political advisers.

Of an intermediate and more salutary effect of the momentous crisis in France, Edmund Burke was an illustration. A

man of wide views and profound intelligence, he had long seen the social and political needs of the British empire, and had long striven to satisfy them. The frenzy of the French people did not alter his opinions on these subjects: it simply made him more measured, more cautious and safe in the methods to be applied in the case of his fellow-countrymen.

At this period of sifting conflict were formed the convictions which guided Dr. Strachan throughout his public career. Endowed not largely with the gifts of imagination and fancy, he was not tempted, with the poets and visionaries, to indulge in social experiment and innovation. His natural temperament and the surrounding conditions of his early manhood, placed him by a kind of necessity among the strongly conservative. His great self-reliance and unblenching courage made him bold in his aims and confident as to their attainment. His unsurpassed firmness secured an unrelenting tenacity of will, and an unwavering perseverance in a line of action once adopted.

The view which he himself took at a later period, of his own general course of proceeding, is set forth in a Circular Address to the Clergy and Laity of Upper Canada, in 1837. "I have laboured earnestly," he says, "for nearly forty years, through good report and bad report, in promoting the peace and happiness of this Province, and its attachment to the parent state. During more than thirty-four years of that period, I have been zealously and, I trust, successfully employed in promoting the cause of true religion, and in the discharge of the sacred duties of a clergyman, and have uniformly acted towards all other denominations with a Christian spirit, which the respectable portion of them will readily acknowledge. I am now approaching the evening of my life, and assuredly I shall never incur the reproach of having sacrificed any portion of the interests of the Church to which I have the happiness to belong, in the wild hope of conciliating her enemies, or from the culpable desire of avoiding the unpopularity which, it seems to be feared, must attach to those who fairly maintain the religion of our Sovereign and of the British empire." He had just before been speaking of a hint thrown out by the Colonial Secretary of the day, in respect to the relinquishment of certain Church

lands. The following passage is very characteristic: "I observe that the letter of Lord Glenelg suggests the possibility, though it by no means expresses an expectation or desire, that I may be found willing to surrender, or to concur in surrendering, voluntarily, the endowments which the King has annexed to the rectories. Happily, the provident caution of Parliament has not left it in the power of any individual to be the instrument of so much injustice. It is not in my discretion to make any surrender of the kind. If it were, I believe it would not be necessary to assure any one who is personally acquainted with me, that I would as readily surrender my life."

In this vigorous and very real "*non possumus*," we have the key note of his life. Nevertheless, it would be wrong to deny that there was largeness in his views. Occasionally a policy was broached by him almost as elastic as that of Burke; and ideas are promulgated greatly surpassing in liberality those of his school within the four seas at home. Unluckily for him, it happened that the growth of constitutional liberty in the British Islands and abroad—a growth to this day as irrepressible in depth and height and breadth as that of the roots and branches of a forest tree—demanded social readjustments to an extent unforeseen by him, and in directions not contemplated in his schemes.

In the *Christian Recorder*, now before us, no protest is entered by the editor against the resolutions of the Canadian Council on the subject of education, presented to Lord Dorchester in 1789. The fifth and sixth of the resolutions run thus: "Fifth, That it is expedient to erect a collegiate institution for cultivating the liberal arts and sciences usually taught in the European universities, the theology of Christians excepted, on account of the mixture of the two communions [Gallican and Anglican], whose joint aid is desirable, as far as they agree, and who ought to be left to find a separate provision for the candidates in the ministry of their respective churches. Sixth, That it is essential to the origin and success of such an institution, that a society be incorporated for the purpose, and that the charter wisely provide against the perversion of the institution to any sectarian peculiarities,

leaving free scope for cultivating the circle of the sciences.”—Vol. i. p. 448.

Again, in the same work, the sentiments expressed in 1819 are in harmony with these resolutions. “I hope,” the editor says, “that it [the university] will be founded upon a very liberal scale, so that all denominations of Christians may be enabled, without any sacrifice of conscience or of feeling, to attend the prelections of the different professors.”—*Ibid*, vol. i. p. 176. At page 368, a correspondent, in a tone of complaint, remarks: “I should not have known, Mr. Editor, by the *Recorder*, whether you belong to the Church of England or not, you have cultivated so carefully the candour of modern times. Perhaps you consider this a praise, but I, who am old-fashioned, think,” &c.

1843 And again, in the speech delivered by Dr. Strachan, at the opening of King's College, in 1844, it is held that the original charter was singularly liberal: “It was considered,” he says, “not only the most open charter for a university that had ever been granted, but the most liberal that could be framed on constitutional principles; and His Majesty's Government declared that in passing it, they had gone to the utmost limit of concession.”—*Proceedings at the Ceremony of Laying the Foundation stone*, &c., p. 39. As we have seen already, however, assent was given, in 1842, to a charter of a very different tone, under which the institution was now opening. This again is concurred in as an inevitable concession. It is at the same moment frankly declared that “parents not of the Church of England have the right to expect that their children who come for instruction at this institution shall not be tampered with. Such a right, accordingly,” it is promised, “will be conscientiously respected; and dispensations will be given from attending chapel, to those pupils whose parents and guardians require them (p. 51); and when students have finished their regular university course, and proceeded to their degree, such as design to study for the ministry of the Church of England will place themselves more especially under the professor of theology, while the youth of other denominations will depart to prepare for their respective professions” (p. 52).

The process suggested is simple ; but it will be seen that the fundamental gravamen is not removed. The genius of modern complex British society everywhere is not recognized in one of its most ineradicable traits. Its component subdivisions, like individual men in a free commonwealth, will not receive even gifts at each others' hands, if they wear the guise of condescensions or favours. This fact, which is essential, is either ignored or not grasped.

We now approach that portion of the career of Dr. Strachan which commanded the admiration of opponents as well as friends, and from which in history the chief lustre of his name will be reflected.

In 1825, he had been appointed Archdeacon of York. In 1839, he became Bishop of Toronto ; not elected by the suffrages of the clergy and laity, as is the custom now, but nominated to the office by the Crown, and consecrated in England by the Archbishop of Canterbury. His administrative and executive talent now found a wide and appropriate field of action. The Anglican Church in Western Canada, then wholly embraced in his diocese, soon began to feel the vigour of the hand at the helm. His first measure was the institution of a Church Society, coextensive with his diocese, which, in the absence of legitimate synodical machinery, not then in existence, might serve to give unity, in some degree, to the efforts of clergy and laity. According to his Pastoral on the subject, issued in 1842, each congregation was to regard itself as a distinct missionary society, its pastor and churchwardens and more zealous members forming a local association, exerting all their influence to bring within the pale of the general Society every baptised person in their bounds. "The Society will in this way embrace within its bosom every grown-up son and daughter of the Church throughout the whole diocese, and give utterance to her voice on all necessary occasions. Its members will henceforth feel that they belong not merely to a small, remote and perhaps insulated congregation, but that they are intimately connected with all the congregations of the diocese, and not of this diocese alone, but of all the dioceses which comprise the Church of England throughout the world." All were

to contribute, through the Society, to the maintenance of missionaries in new settlements and among the Indians; to the circulation of the Scriptures, and Common Prayer Book, and approved theological works; to the support of Sunday and parochial schools, the succour of the widows and orphans of the clergy, and to the assistance of students in divinity. Moreover, landed endowments were to be secured and held, through this association, for the support of their bishop and his cathedral; for archdeacons and other clergy now employed or to be employed; for the building of churches and parsonage-houses of durable materials, and for the insurance of the same. "The diocese of Toronto," thus runs the Pastoral, "will very soon contain four hundred townships, each of which may average one hundred square miles—an extent equal to nearly twenty ordinary parishes in England. But such a minute division it would be in vain to attempt; nor will it for many ages be required by the population. Limiting, then, our contemplated division, for the present, to two parishes in each township, the difficulty of endowing them does not seem particularly arduous. A township contains about sixty-six thousand acres, or three hundred and thirty lots or farms of two hundred acres each. Now, for the endowment of two parishes, six lots, or twelve hundred acres, will be required, allowing each three lots, or six hundred acres. Is it not probable," the sanguine bishop asks, "that in almost every township six or eight lots or farms, which is scarcely a fiftieth part of the whole, will be granted by pious individuals for a purpose so blessed? In many townships much more will doubtless be given, and this will make up for deficiencies in others, where less liberality prevails, or perhaps where we have fewer people."

Had it been possible to breathe into the mass of the Anglican laity the earnest spirit of their ecclesiastical chief, the recent frustration of the will of kings and princes would have proved but a slight injury. The Anglican laity, however, in a new community are not very impressible; they are not quick to be enthusiastic in respect to their own ecclesiastical interests. The battle for the reserve-lands had really not interested the multitude. So far as they were concerned, it was left to be fought

out by their champion in single-handed fashion, assisted by a few acting under his special direction. The mass dumbly looked on, comprehending perhaps but vaguely the points at issue. In the parent state the Anglican laity are accustomed to have every requisite supplied to them without effort or thought on their part. They have only of late years heard that the proceeds of rates and endowments do not absolve individuals from a religious concern in the fabric and multiplication of churches and schools. Adult men and women of the Anglican communion, emigrating from the British Islands, are consequently often taken by surprise when they are informed in their new home of the multiplicity of ecclesiastical cares that appertain to them. It is a novelty with the bulk of them to be called on to take part in the building and repair of churches; in the encouragement of candidates for Holy Orders; in the maintenance of clergy, superior and inferior, with their orphans and widows.

Nevertheless the appeal of the bishop was responded to by many gifts. Wherever he presented himself in his tours throughout the diocese the effect of his own personal influence and example was felt, especially among the older colonists who would in some instances devote as a tribute to the dauntless energy of their spiritual chief offerings which the cause in the abstract might not have sufficed to draw forth. Col. Burwell of Port Burwell founded a Living with church and parsonage complete, at that place; and presented in addition more than a thousand acres as glebes to various churches. At the close of the first year of the Society's existence we find presented to it in the Niagara district, for example, two thousand three hundred and twelve acres; in the Midland district, two thousand two hundred and twenty-one acres; in the London, Brock, Talbot and Huron district, one thousand eight hundred and seventy-seven acres; in the Newcastle district, one thousand acres; in the Home district, two thousand six hundred and thirty-four acres. In addition to these donations in land, which are selected as examples, considerable sums of money as annual subscriptions were guaranteed. The bishop himself gave one thousand acres towards an endowment for the see and cathedral.

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 In 1839, the year of his consecration, but a few weeks prior to that event, a trying disaster occurred. This was the destruction by fire of the church which was about to become the cathedral of the diocese. It was a large structure of stone, built and arranged after the model of the English cathedral at Québec, and the old Christ Church of Montreal, when situate in Notre Dame street. The wooden church that had preceded it, more fortunate in its history than its less combustible successor, had been erected in part in 1803, enlarged and completed in 1818, and then quietly taken to pieces and removed in 1833, when the stone edifice was finished. The sudden destruction of the new building after an existence of only six years, was just one of those discouraging blows that served to draw out the energies of Dr. Strachan, and to disclose the wealth of resource that was in him to which the Anglican communion in Canada was so often indebted. Within two days after the fire we find it recorded that, at a public meeting at the City Hall, "the Venerable the Archdeacon, with a spirit bowed but not broken by this great calamity, presented a luminous report embracing a plan for the restoration of the sacred edifice to its former commodiousness and beauty."

On his return the following November after his consecration at Lambeth, the sight that greeted him as he entered the harbour of his episcopal city, was his cathedral restored, more complete than ever, for appended to it now was a conspicuous tower and spire, at its apex a golden cross glittering against the sky.

Ten years later this renovated and finished building became an irretrievable ruin in a terrible conflagration which consumed a large portion of Toronto.

Again, with singular promptness was the loss repaired through the unity and decision generated in a large congregation by the bishop's force of character. And on this occasion a great advance was made in dignity of architecture, increasing proportionably the magnitude of the undertaking. The preceding edifices had been oblong rectangular blocks pierced with round-headed windows, convenient and spacious, but without appropriateness of expression. Now, an edifice was put up in accord-

ance with later and juster ideas, fine in outline, capable of being adapted to English cathedral customs; an edifice destined, as it has happened in a manner wholly unforeseen, to be regarded in future ages with a religious reverence as the mausoleum of its founder,—the founder, it may be said, of two, if not three costly predecessors on the same site. Though no other memorial should mark his resting-place before the altar of St. James's, Toronto, St. James's itself would suffice—

SI MONUMENTUM REQUIRIS, CIRCUMSPICE.

But here we are again anticipating. One other instance of recuperative power in the first bishop of Toronto remains to be referred to; the crowning instance which will inspire posterity, as it inspired cotemporaries, with unfeigned respect.

In 1850 the great educational institution called into visible being through the instrumentality of Dr. Strachan underwent the final change which the public policy of the modern empire of Great Britain rendered inevitable. King's College was converted into the University of Toronto, and became an institution accommodated in the only practicable way to the educational wants of a community like that of Western Canada.

The last semblance of connexion between the provincial university and the Anglican Church, as such, having been removed, the bishop conceived the bold idea of establishing a new university in relation to which there should be no question in the future as to the supremacy of the Anglican Church within its walls.

“An old man broken with the storms of state” was not to be said of him. He had now indeed passed considerably beyond the normal three score years and ten; but his strength of will and vigour of mind and body were unabated. The blade was metal to the back.

After a stirring appeal to the laity of his own diocese, responded to by gifts and promises of money or lands to the amount of some thirty thousand pounds, he embarks for England, lays his case before the two great religious societies there, before the Universities of Oxford and Cambridge, before many of the bishops and clergy, and those members of the laity that

are wont to interest themselves in matters connected with "church-education." He at the same time makes application through the Colonial Secretary, Lord Grey, for a Royal Charter for the proposed institution.

He left Toronto in April. He is home again on the second day of the following November. The immediate yield of the excursion was about sixteen thousand pounds sterling; and "had I been able" the bishop himself declared in a speech shortly after his return—"had I been able to remain six or eight months longer in England, to preach and hold meetings in the large towns, and make my object more generally known, I verily believe that I should have realized more than double the amount received."

The circular to the English public, issued on this occasion, by a committee of friends, among whose names that of 'W. E. Gladstone' is to be seen, contains the following paragraph:—"The aged bishop of the diocese, having to begin anew the work which has occupied a half a century of his life, has come to England to obtain assistance from his brethren in the faith. Among other distinguished persons from whom he has already met with the most marked sympathy and encouragement, he has a melancholy satisfaction in referring to the illustrious statesman whom Providence has so recently removed from the scene of his labours and his usefulness [Sir Robert Peel], as well as to his Grace the Duke of Wellington, who has promised to become a liberal benefactor to the Fund he proposes to raise."

On the 17th of March, 1851, the excavations for the foundation of the new institution began. On the 30th of April its corner-stone was laid. On the 15th of January 1852, the building was sufficiently completed to be occupied. On that day the institution opened. It bore the name of Trinity College. A provost and two professors, members of the English Universities, had arrived to mould and inaugurate a system of instruction. In 1853 a Royal Charter was issued incorporating the College and declaring that it "shall be deemed and taken to be a University; and shall have and enjoy all such and the like privileges as are enjoyed by our universities of our United Kingdom of Great Britain and Ireland, as far as the same are

capable of being had or enjoyed by virtue of these our Letters Patent."

The Anglican communion in Western Canada was thus, through the persistent energy of its resolute bishop, put in possession of an institution for the training of its clergy, and for the higher education of such of its members as were or should be willing to place themselves under a discipline of the antique type. The institution was, as we have seen, endowed by the joint offerings of individuals and corporations in the mother country and in Canada; contributions to the same object flowing in also from the sister Church in the United States, at the instance of a Canadian presbyter thither despatched, whose advocacy of the new College in that country, as subsequently in England also, elicited considerable sums of money for the augmentation of its funds.

With an educational endowment so procured, there will of course never be any thought of interference on the part of statesmen. It is morally certain there would never have been an interference with a modest endowment even from the waste lands of the Crown, when such lands were abundant in Canada, had it been competent, which it may not have been, except on the ground of expediency, for the representatives of the Anglican Church, at the time of the organization of Upper Canada, to have assumed for that Church simply the status which it at present occupies.

It should be added that the subject of Schools, to be under the exclusive control of the Anglican clergy in Canada, was also mooted from time to time in charges and synodal addresses; but as this was a project in which it was found impossible to inspire an interest to any influential degree among the Anglican laity, its discussion was permitted to drop. The establishment of such schools by authority of Parliament is of necessity out of the question, now that the political theories of which such schools were a consistent part are, as we have again and again seen, given up. Unless, therefore, the Anglican clergy can carry with them the bulk of the Anglican laity, inducing them to tax themselves liberally and systematically in addition to the rates paid by them already for the erection and main-

tenance of schools, it is simply a social irritation to keep up reclamations on the subject. The bulk of the Anglican laity in Canada have somewhere learnt to be peaceable citizens, and knowing that the present system of Public Education is in its general plan the only one practicable under the circumstances, they show that in the main they are satisfied with it. In the matter of a distinctive Anglican training—in addition to the careful working of Sunday schools—much could be fairly done by rendering discourses in the pulpit and lecture-desk interesting and instructive to the young. Such discourses, well studied out and managed with tact, do not fail to interest and instruct men and women of all ages. And this is a part of the commission “to disciple,” which perhaps it may not be right to delegate to schools.

There remained one great project more still to be accomplished: this was the establishment of a systematic organization for the ecclesiastical body over which he presided.

The diocesan society which had already been instituted, did not, as a matter of conscience, embrace every member of the clergy and laity of the Anglican communion. It was a voluntary society, which any one might or might not support. An authoritative institution for the whole Church was wanting, such as the early Christian societies in Asia and Europe possessed. “When the lay members of the Church in any colonial diocese number more than two hundred thousand, and the clergy one hundred and fifty, scattered over a vast region, and thus much separated from one another, it must needs be that difficulties and offences will arise; and how are they to be dealt with?” This is the question asked by the Bishop of Toronto, in his charge of 1851. “The bishop is in most cases powerless,” he continues, “having indeed jurisdiction by his royal appointment and divine commission, but he has no tribunals to try cases, and to acquit or punish, as the case may be. He therefore feels himself frequently weak, and unable to correct reckless insubordination and sullen opposition, even in matters spiritual. At one time he may be accused of feebleness and irresolution; at another, when acting with some vigour, he may be denounced as tyrannical and despotic. On such occasions,

he requires the support and refreshing counsel of his brethren, and their constitutional co-operation, in devising and maturing such measures as may be thought necessary to adopt for the welfare of the Church."

Still adhering to the old political theories of England, it was imagined by some that the Anglican Church in a Canadian diocese might not assemble itself together for the purpose of determining regulations for its own internal government, without permission obtained from the supreme head of the mother Church.

To be certain on this point, an Act of the Provincial Parliament was procured, declaring it to be lawful for "the bishops, clergy and laity, members of the United Church of England and Ireland, in the Province of Canada, to meet in their several dioceses, which are now or may be hereafter constituted in this Province, and in such manner and by such proceedings as they shall adopt, frame constitutions and make regulations for enforcing discipline in the Church; for the appointment, deposition, deprivation or removal of any person bearing office therein, of whatever order or degree, any rights of the Crown to the contrary notwithstanding; and for the convenient and orderly management of the property, affairs and interests of the Church in matters relating to and affecting only the said Church and the officers and members thereof, and not in any manner interfering with the rights, privileges or interests of other religious communities, or of any person or persons not being a member or members of the said United Church of England and Ireland: provided always, that such constitutions and regulations shall apply only to the diocese or dioceses adopting the same."—19, 20 Vic. c. 121.

Before the passing of this Act, however, the triennial visitations of the bishop had assumed the form of convocations or synods, including lay-representatives elected by the several congregations. In the first meeting of this kind, resolutions had been adopted relative to the residue of the lands for Public Worship, relative to the legalizing of synodical meetings, and relative to the establishment of separate schools when possible. In the second, it was decided to adopt the style and title of

Synod, as a matter of inherent right ; and steps were taken to prepare the way for the division of the diocese of Toronto into two or three bishoprics, and for the setting-off of parishes in the respective dioceses : the synod was declared to be perpetual, and a standing-committee of twenty-four, half cleric and half laic, was appointed to act in concert with the Bishop while the Synod was not in session.

To the Bishop of Toronto the honour thus belongs of being the first practically to solve the difficulty which in theory besets the admission of lay members into Anglican synods. His example has been widely followed in different quarters of the empire ; and it is probable that the custom thus inaugurated in a colony will one day prevail within the dioceses of the mother-church. Of course, there, great prejudices have to be surmounted. We happen ourselves to have been present in the Jerusalem Chamber at Westminster, when such an innovation was mooted : to us, knowing as we did, what a reasonable thing in practice the custom seemed, it was curious to hear the consequences which imagination conjured up as objections to its adoption in England. The modern church-congresses of England have also grown out of the successful colonial experiment and are pointing the same way, namely, to lay representation in the councils of the Anglican Church.

And who can doubt but that a Convocation reformed and made real, and diocesan synods reformed and made real, with the lay element judiciously but frankly admitted, would bring back a fresh youth to the ancient Mother at home ? What is the secret of the anarchy of late years in the ancient historic Anglican church, in respect to doctrine and practice ? Is it not the absence of constitutional government ? It is obvious to the casual visitor, there is no system observed in the working of that body as a whole, binding its parts together. Each beneficed presbyter may do as he wills. He feels himself amenable to no central delegation representing the body of which he is a local functionary. In every denomination but that which takes its name from an episcopate, there is a real episcopacy, an episcopacy without mystery. We mean that every Non-conformist body exercises over its members, official

and non-official, a superintendence that may be felt. Whilst in the ancient Anglican communion, there is at present virtually no government. What, again, has led to the alienation of large masses of the people from the historic church, notwithstanding its powerful prescriptive claims? Has it not been the absence, now for a long series of years, of a representative assembly, sympathizing with the people, and having the power and will to deal from time to time, frankly and considerately, with grievances as they have arisen? Without a parliament really legislating for the people generation after generation, rationally and justly, in what condition would be the civil affairs of the parent state? With the Anglican communion in Canada and the other dependencies of England, it rests, to aid or hinder, as the years roll on, the renovation of the parent-communion at home: to aid, if by a steady and careful acquisition of intelligence on the part of clergy and laity, synods, general and particular, be rendered fair representative bodies: to hinder, if by the repression of intelligence and the inculcation of theories that are impracticable, they become in their proceedings visibly one-sided.

During the brief residue of his lifetime, the Bishop of Toronto saw two additional dioceses set off from his own; one consisting of its western extremity, the other of its eastern; each organized from its commencement with a synod similar to that which had been inaugurated by himself.

Moreover, he lived to see these three, together with the dioceses of Quebec and Montreal, combined together into an Ecclesiastical Province, with a metropolitan at their head, nominated by the Crown, and all empowered to meet in a Provincial Synod, clergy and laity by representation, for the consideration of matters relating to the Provincial Church as a whole; and on two occasions it was granted him to take an active part in the deliberations of this Provincial Council.

And further, he lived to see carried into effect, a wider combination still, which he had himself suggested and sketched some seven years before. In his Charge for 1860, after speaking of the "proper alterations and modifications" which were needed in the ancient constitution of the Convocation of the

Anglican Church, in order "to meet the improved knowledge and civilization of the present times," and that it might be brought into working order, he adds: "The assembling of such a Convocation, representing the United Church of England and Ireland, would offer a splendid spectacle; and if occasional access in the way of deputation from our colonies and the Church of the United States were encouraged, it would present the most august legislature that the Christian world has ever yet beheld; and although much will require to be done before this sublime convocation can be brought to bear, yet there are no insurmountable obstacles in the way."

A convocation, less comprehensive, indeed, than the one of which an outline is here drawn, but approximating to it, was actually to be seen in the Conference of Bishops of the Anglican communion at Lambeth, in 1867, when, out of seventy-eight prelates assembled, forty-four were from dioceses exterior to the British empire.

There was a peculiar fitness in the fact that, of the series of projects for the well-being of the Anglican Church, which had engaged the bishop's mind throughout a long life, the remarkable Conference at Lambeth should have been the last.

The interest which he took in the proceedings of this council was very great. It was deeply touching to witness the reluctance with which he brought himself to believe that the infirmities incident to an age now extending beyond ninety-one years, forbade his being present at it. With the instinctive consciousness of one formed to be a legislator and judge, he was profoundly convinced that in such an assembly his ideas would have been of weight and value.

It happened to ourselves to be fully cognizant of his lively interest in this as in other things, persons and places, to within a very few days of his departure hence.

With the curiosity of a youthful student, he entered into the details of the great Exhibition at Paris, and other varied particulars of a prolonged visit to the mother country, Switzerland and Germany, with accounts of conversations had with distinguished persons to whom he had himself furnished letters; all of whom, it may be added, were found to keep in

memory very distinctly and affectionately the impression made on themselves by his own strong character, years ago.

The appointment of a coadjutor had been long resisted, as an expedient naturally repugnant to his temperament and mould of mind. It was only just before the last year of his life that such assistance was accepted; and at the moment of his decease, the colleague elected by his Synod had not yet returned from the Conference at Lambeth. So that after all, the great bishop died as he had preferred to do, with his hand solely on the helm. In this last brief interval of his episcopate, the measures adopted and pastorals issued were stamped with the vigour and decision of his best days. Of the former, one was for the establishment of an Infirmary; of the latter, one was for the observance of a Public Day of Thanksgiving. It has been somewhere said, "*Stantem mori Ducem oportet, Episcopum concionantem.*" Both conditions were satisfied in the demise of the first Bishop of Toronto. As a leader of his division, he was found at its head, with his armour on; and to the last, his voice was to be heard, not seldom, in the pulpit of one or other of the churches of his cathedral city, or addressing large companies of the newly confirmed.

It has often been affirmed that every worthy human life is a drama—a poem; and that "every man truly lives so long as he acts his nature, and some way makes good the faculties of himself." We have been reviewing a career of the kind here described; a life unusually complete, with strongly marked beginning, middle and close, earnestly occupied throughout with the most important human affairs. We have seen an early unfolding of special powers and aptitudes, and a grand ambition awakened by the consciousness of their possession; aspirations, as they proved themselves to be in the event, based on the nature of things. We have seen a discipline undergone; a discipline of long delays, of disappointment upon disappointment; each issuing in a clearer demonstration of the virtue of the man; of the genuineness of his faith, his hope, his self-control, his fortitude. Finally, we have seen the experience gained in the school of adversity practically applied in the period of prosperity, and every successive elevation in position,

and every additional honor attained, used, not for the furtherance of petty or personal ends, but as a new vantage-ground for securing good to men on the widest scale and for the longest possible period.

We have not touched upon private sorrows, all along mingling plentifully with the stream of outward, visible history ; bereavements severing at last almost every earthly tie, and leaving their subject, in respect to blood-relationship, all but alone ; although in other respects surrounded by

“ — that which should accompany old age,
As honor, love, obedience, troops of friends.”

Hear, however, the noble bishop himself speak: “My life,” he says, in 1860, “has doubtless been laborious, and, I believe, interspread by a larger number of vicissitudes than usually happen to individuals ; but it has on the whole been happy. And now, when near the close, I can look back without any startling convictions, and forward with increasing hope.”—*Charge*, 1860, p. 4.

To the student of humanity, and of divinity too, how beautiful and how consolatory is such a declaration ! To the prime blessing of an organization of the best quality, was added uninterrupted health, and a constitutional imperturbability. His was one of those strongly-braced intellects that can rise superior to troubles which crush the hearts of ordinary men. As often as the emergency presented itself, he could summon to his aid the reflection—

“ ’Tis but the fate of place, and the rough brake
That virtue must go through. We must not stint
Our necessary actions, in the fear
To cope malicious censurers, which ever,
As ravenous fishes, do a vessel follow
That is new-trimm’d, but benefit no farther
Than vainly longing.”

He had the power to pass at will from one train of thought to another, and so divest himself of a mental burden. What a sense was there of cerebral cobwebs shaken off, for others as well as himself, in the sound of his brief, explosive, hearty laugh, suddenly heard above the murmur of conversation in

intervals of business at synodal or society meetings, after dreary discussions, threatening at times to be interminable. It was this superiority to the trials common to men that made him the stay he was found to be by many, when involved in serious perplexity and distress. Courageous himself, he inspired courage in others. Of the griefs laid before him, he discovered some view that was hopeful. He often saw something in relation to them, which the immediate sufferer did not. He thus often sent away from him with a lightened heart, those that had come to him desponding. The burden that had bowed them seemed half removed by being disclosed to him. For one, we happen to know that the illustrious Bishop Doane, of New Jersey, when hunted down so unrelentingly towards the close of his life, expressed the deepest thankfulness for an interview with the Bishop of Toronto, who suggested to him considerations of great moment as well as comfort, in the ordeal through which he was passing.

It was words of cheer like these, widely scattered, added to deeds unnumbered of a kindred nature, throughout a long life, that caused the decease of the first Bishop of Toronto to be mourned with a real grief. His loss was felt by very many to be like that which Boswell describes the friends of Dr. Johnson as experiencing, when that sturdy character was taken away from amongst them: "He has made a chasm which not only nothing can fill up, but which nothing has a tendency to fill up. Johnson is dead. Let us go to the next best: there is nobody. No man can be said to put the world in mind of Johnson."—*Life*, iv. 284.

For several years before his departure hence, his well-known form, caught sight of in the streets or at public gatherings for patriotic or benevolent purposes, had been regarded and saluted with the same kind of universal interest that used to accompany the great Duke towards the end of his career, in the parks and squares of London.

The brave part he had taken in the past history of Canada was remembered, and this spontaneously begat the esteem even of those whose politics and theology were different from his. There was an unaffected appreciation of his presence

wherever he chose to show himself. His real kindliness and breadth of character were discerned. His many acts and words of good will and good humour, as known either by experience or tradition, were parts of the common stock from which much of Canadian conversation was supplied. All this will account for the vast multitude that sought to do honour to his obsequies; will account for the marked and peculiar reverence then manifested on the part of the whole city that had grown up around his home, and the three dioceses which his own hand had shaped; as well as for the real love and affection, as of sons for a father, evinced by individuals on that ever-memorable occasion.

His eyesight to the last was wonderfully unimpaired. The principal aid that it required was manuscript in large characters. "Mark ye with what large letters I have written to you in my own hand," one greater than a bishop once had occasion to say to his people. Many of the later documents, whose contents were reverently listened to and marked by the clergy and laity of the diocese of Toronto, were thus patiently prepared in a bold legible text by their chief pastor's hand. But ordinarily his writing was unusually minute, densely filling folio pages of record and report.

Thoughtful and cultivated minds were always arrested by his sermons. In their conception and utterance, it was immediately evident that the ardour of the divine was chastened by the candour of the philosopher, and regulated by the method of the mathematician. Their matter was invariably solid, and pregnant with meaning, and never insipid. If not marked by the brilliancy of genius, or any elaborate artifices of rhetoric, their language was always vigorous and directly to the point.

Of his pulpit style, as formed half-a-century ago, we have several examples in the *Christian Recorder*. We transcribe one, which sounds like himself at any period of his career:—"In human affairs, do we not consider the acts of the representative as performed by the person he represents? Without this, the affairs of society, and on many occasions the affairs even of individuals, could never be carried on. But, further than this, even in the administration of justice, if one person represent and act for another, why may he not likewise suffer

for him, particularly when he consents to do so, and the administration of justice is willing to accept him? Have we reason to infer, that if a representative, abler than the sinner or person represented, was to offer himself, and who is not only willing to suffer the penalty threatened by the divine law; have we not reason, I say, to infer that such a representative would be graciously admitted, and that the merited punishment would be transferred to him, and even the impending wrath of heaven would be averted, and the joyful tidings of pardon and eternal hope proclaimed to every sincere penitent? In fine, the translocation of punishment, so far from being contradictory, is entirely agreeable to reason, and the guilty person may escape by the sufferings of another substituted in his room. To apply this reasoning more particularly, we have to remark that the condition of our blessed Lord was such as rendered the sufferings which he sustained for us fully answerable to all the punishments that would have been inflicted on sinners. By his sufferings, every end was accomplished that could have been promoted by the personal sufferings of the offenders. He was a blessed person, of infinite dignity and excellence, and might not only be justly accepted on our behalf, but by this oblation satisfaction for the guilt was fully obtained, and the forgiveness of sins and the hopes of a blessed immortality extended; and all this perfectly consistent with the divine perfections, and with the order and dignity of God's moral government."—*Christian Recorder*, vol. i. pp. 175–6.

In the same tone and strain we find him discoursing in 1860: "Without entering further into the distinction between natural and revealed religion, which I believe will gradually disappear as we advance in knowledge, I will merely observe that the most mysterious parts of the gospel will be found essentially connected with the nature and government of God. Hence it is no mark of wisdom to despise the resources of human reason, and still less to slight the light of the revelation which can alone conduct our reason to just and profitable conclusions. Reason is the compass by which we steer our course, and revelation the polar star by which we correct its variations. The Scriptures, generally speaking, do not reason, but exhort

and remonstrate. Nor do they attempt to fetter the judgment by the subtleties of argument, but to raise the feelings by appealing to plain matters of fact. Now this is what might have been expected from teachers acting under a commission, and armed by undeniable facts to enforce their admonitions. But though there is no regular treatise in the holy Scriptures on any one branch of religious doctrine, yet all the materials of a regular system are to be found there. The word of God contains the doctrines of religion in the same way as the system of nature contains the elements of physical science. In both cases the doctrines are deduced from the facts, which are not presented to us in any regular order, and must be classified before we can arrive at first principles. Hence those who would teach natural religion with profit, must arrange the facts which it offers into a system; and they who would explain the ways of God must arrange the materials which are so amply furnished in the Bible, but which are presented apparently without plan or order. I would therefore consider all objections to systems of divinity to be as unreasonable as it would be to object to the philosophy of Newton, for having elucidated the laws of nature and arranged the phenomena of the heavens. The ways of God are very complicated, as we all feel, and the manifestations of His will so infinitely diversified as at times to appear opposed to each other. Hence it is only by an enlarged view of His providence, that we can see the beauties and estimate the value of that revelation which He has given us. It is a great mistake to suppose that revelation has been given to save us the trouble of thinking. Its object is to teach us to think aright; to prevent the waste and misapplication of our faculties, but not to supersede their exercise. And though I am persuaded that no degree of study would ever have enabled man to arrive at accurate conceptions of God and His government without the aid of revelation, I am no less certain that revelation itself will not endue men with religious knowledge without study, meditation and reflection.” —*Charge*, 1860, pp. 20–22.

The scene in the cathedral-church, on the delivery of a triennial Charge in former days, while yet the whole of Western Canada

formed the diocese of Toronto, will never be forgotten by persons present at it. It was as nearly as possible a reproduction of what we can conceive to have been the spectacle at a basilica of the old imperial days on a corresponding occasion. There was the episcopal chair, placed for the time being in the midst of the chancel, with its venerable and venerated occupant, the centre of all regards; before him a throng of presbyters, many of them literally as well as officially seniors, scarred and furrowed by toil and time, with a younger brother here and there, and deacons; interspersed, all solemnly habited, and gathered up in a mass to the chancel steps, and all standing, waiting for the words of one felt to be, in no mere formal sense, a father-in-God; of one to whom, it was on all hands believed, there could be no successor like or equal; listening to his grave and well-weighed counsels, on a wide range of subjects, with an unfeigned attention, sheet after sheet of closely written manuscript falling confusedly on the floor beside the chair for long hours together: outside the assembled band of clerical auditors was the *adstans populus*, the general laity, crowded up from the body of the building, or else looking down with interested gaze from the galleries on the right and left.

From his Charges to the clergy could be gathered a code of Anglican divinity, and a manual of canonical life. But while his statements of dogma and rules for clerical practice are definite and precise, he makes them with consideration, as knowing that the persons addressed were accustomed to great liberty of thought and action. So far as related to himself, the theological convictions formed at the student period of his life, having been happily arrived at under a wise direction, received only more and more confirmation as years rolled on. He was in this manner enabled, as he himself testified towards the close of his career, to speak at all times with boldness on the special topics connected with his office, and "with an inward satisfaction and firmness of purpose which, under the Divine blessing, has never changed." "I have always been aware," he tells his clergy in 1860, "that the best endeavour I could make to promote unity in the Church, was to seek after inward unity and peace in my own breast; because it is only

by cherishing such graces that I can give consistency to my religious character, and cause its influence to pervade and penetrate the diocese, and shed abroad in it the power of faith and charity." A profound remark, reminding us of Lord Bacon's words: "No pleasure is comparable to the standing upon the vantage-ground of truth, a hill not to be commanded, and where the air is always clear and serene; and to see the errors, and wanderings, and mists, and tempests in the vale below; so also that this prospect be with pity, and not with swelling or pride. Certainly it is heaven upon earth to have a man's mind move in charity, rest in Providence, and turn upon the poles of Truth."

There was a peculiar freshness and naturalness about his published Journals of Visitation. In them, without losing anything of dignity, he enlivens details which might be deemed merely technical and professional, by notices of matters connected with the physical aspect and progress of the country. His Journal of the year 1842 was published in London, by the Society for Propagating the Gospel in Foreign Parts, and has passed through several editions. The same features characterized his narratives of the acts of the year delivered in Synod. In the account of his voyage to England in 1850, given in a Pastoral, the touching story of "Poor Thomas" will be remembered: a sailor on board the ship, who had been deprived of both his legs by frost-bite. After describing with minuteness the case, "His fine spirit endeared him," the bishop says, "to all the passengers, and, when made acquainted with his simple plans, a subscription of fifty pounds was raised for his benefit; and two gentlemen belonging to Liverpool, with true Christian charity, engaged to see it appropriated in such a manner as to ensure the completion of his wishes, and if necessary to supply what might be wanting. The matter being thus satisfactorily arranged, Thomas was made quite happy." This combination of a genial concern in homely, human matters, and a readiness and aptitude for high and complicated occupations, made him equally at his ease, whether conversing with Chinquaconse in an Indian hut at Garden River, crooning to himself some old Scottish air in the back seat of an uncouth stage-coach on the

Penetanguishine road, or exchanging courtesies with Albert Edward, Prince of Wales, and the gentlemen of his suite, in the salons of Government House at Toronto. And herein he exemplified in himself what his well-known views were, in regard to the kind of men fitted to be "spiritual pastors and masters" among the people of Western Canada. "It should make no difference whether it is a log or a sofa that you sit on," we once heard him say, referring to emergencies that constantly occur where things are in the rough. "I know how to content myself with earthen vessels, as my father did," said an old bishop of Chichester, in 1245, when Henry III. was withholding the revenues of his see: "let everything be sold, even to my horse, if there be need." This was the spirit of the first Bishop of Toronto. It was this singleness of view in regard to duty under all circumstances, that made him intrepid in the midst of peril. The times of contagious sickness, in 1832 and 1847, found him unflinching in his ministrations. In the keeping of appointments, too, the same fearlessness was sure to be seen. We ourselves well remember an instance of this, when, night and rough weather rendering a long pull in an open boat on the river at the Sault Ste. Marie by no means a trifling matter, the stand taken in respect to a distant engagement was in almost the identical terms used by the Roman general of old: "It is not necessary for me to live, but it is necessary for me to go."

In the printed remains to which reference has been made, it is curious to observe, also, with what a well sustained interest the vigour and earnestness of the writer or speaker always enabled him to invest the history of the lands set apart for Public Worship and Public Education in Canada. There is wonderfully little self-repetition in the multiplied statements of his case in speeches, reports, pastorals and petitions. Of a spirit which ever led him to "rank himself with princes," he addressed, besides these, several characteristic letters from time to time to prominent personages at home and on this continent, on public occasions. In 1815, there was one to Jefferson; in 1816, one to the Earl of Selkirk; in 1832, one to Dr. Chalmers; in 1851, to Lord John Russell. In these, as also

in his controversial correspondence with statesmen and others on great questions of the day, he wielded a pen which could prove itself sufficiently trenchant whenever there was a necessity. On the perusal of these productions, the reader familiar with Plutarch will be reminded not unfrequently of the policy of the elder Cato, who, we are told, "in engagements would strike boldly, without flinching; stand firm to his ground; fix a bold countenance upon his enemies, and with a harsh, threatening voice accost them; justly thinking himself, and telling others, that such a rugged kind of behaviour sometimes terrifies the enemy more than the sword itself." Doubtless on other occasions also, the same old Roman character will again and again have been recalled; "for with reason," the world-famous biographer declares, "everybody admired Cato, when they saw others sink under labours, and grow effeminate by pleasures, and yet beheld him unconquered by either; and that not only when he was young and desirous of honor, but also when old and grey-headed, after a consulship and triumph; like some famous victor in the games, persevering in his exercise and maintaining his character to the very last."—*Clough's Plutarch*, vol. ii. pp. 317, 321.

As a specimen in this connexion, we give an extract from a communication to the London *Times*, in 1841, which appended to it an editorial commendatory of its contents. Mr. Hawes and Mr. Joseph Hume had attempted, in their places in the House of Commons, to neutralize his influence by some groundless allegations. "I am not aware," the bishop observes, "what degree of influence may be exercised by Mr. Hawes over public opinion in England; and I cannot, therefore, estimate the force of the blow which he allowed himself to aim at the character of an absent man. This cannot be said of Mr. Hume; for, from my knowledge of his public career, I derive the consolation that no man's good name is likely to suffer much from any attack which he may be pleased to make upon it. They both, however, professed to speak only in reference to a despatch which His Excellency the Governor-General [Poulett Thomson] had written to the Secretary of State for the Colonies, on the 2nd of May, 1840, which, with the inclosures it

referred to, had been published among the Parliamentary documents. No man on whose good opinion I should be inclined to set much value, would be likely, I think, to have formed his judgment upon the comments of Mr. Hawes and Mr. Hume, without referring to the correspondence itself; and I am content to abide by the judgment which may have been formed upon a deliberate consideration of the correspondence by men of candid minds, having no desire to destroy my reputation for political purposes, and having no other sinister object in view." Upon the reply of the bishop, the *Times* of the day, manifestly at the moment in opposition, was pleased to remark, "We have dwelt on the gross aspersions and bitter malevolence directed against this respectable clergyman, because such injuries are systematic; because they are characteristic of the unprincipled and shameful warfare carried on by the members of the executive government, and by the faction upon whose patronage they hang for support, against the most sacred institution of the monarchy, the whole frame of the Church of England and its most blameless functionaries."

As being among the most remarkable of his public efforts, his extemporaneous Confirmation-addresses ought also to be mentioned. Genuinely paternal in tone, and really valuable as practical guides in the conduct of life, they were vividly remembered by those who heard them. His strong sympathy with the young has already been adverted to: his interest in their fears, their hopes, their trials, their plans, was hearty and never-failing. What we once happened casually to witness, in the case of a young friend about to try his fortunes in a distant part of the globe, we shall not readily forget, namely, a parting benediction, given in the primitive way, and unaffectedly received on bended knee, the suddenness and spontaneity of the act on both sides rendering the scene a memorable and touching one. There were not a few young men who were indebted to him, virtually, for their first introduction in life.

From his remains which may be found in print, from his Charges and Synodal Addresses, his Letters to public Characters, his Speeches and Reports, as also from the records of his acts and works, an exact moral portrait of the first Bishop of

Toronto may, as we can see, be obtained, and will be conveyed to posterity.

As to the literal presentments of his person, of his physique and its expression, that exist on canvas or otherwise, the noblest and the best is that taken in London just after his consecration. In that portrait the artist has, with the tact of a Sir Thomas Lawrence, caught and fixed the image of the bishop at a happy moment, idealizing grandly the whole figure with great skill. The portraits at Trinity College, in the Vestry-room of St. James', and in the Board-room of the Church Society, are all too realistic to be pleasing. A water-colour likeness of him as Archdeacon Strachan, taken many years ago by Hoppner Meyer, was good, the negligent air of the surplice being especially indicative of character. A later engraving by the same artist, from a photograph, was not so successful. An oil-painting by Gush, in the possession of Dr. Fuller, is somewhat like, but is not satisfactory. The bust, which is to be seen in some places, preserves the features, but it is altogether destitute of the nobleness which an artist would have thrown into a production of that kind. As to the numerous photographs, they are generally good; but, as was to be expected, they reflect too much of that side of the outward aspect which gives the impression of one—*Impiger, iracundus, inexorabilis, acer*. Beneath them all might be inscribed—

“In his royalty of nature
Reigns that which would be feared; 'tis much he dared;
And to that dauntless temper of his mind,
He hath a wisdom that doth guide his valour
To act in safety.”

One photograph, full length, of cabinet size, by Carswell, gives very accurately the figure, somewhat short and firmly built, but resting lightly on the ground; the fine countenance, of antique mould, full of serious thought and active intelligence; the well-balanced head, and the hair, which extreme age had only partially blanched. Many years ago, his head and countenance bore a considerable resemblance to those of Milton, as portrayed in Faithorne's well-known picture commonly given

in the old editions. At a later period, the current portrait of Bishop Jewel conveys some idea of his face.

It is interesting to notice how at early formative periods in human societies in all parts of the world, there has been a development of men peculiarly adapted to their day and generation. From some points of view, indeed, it might seem as if the existence of the men created also the occasion of their becoming eminent; but on examining further, it will generally be found that a variety of antecedent circumstances had been, perhaps for a long while, preparing a crisis, when the opportune appearance of a man competent to conceive a happy mode of combining them, and capable of discerning the happy moment for doing so, was the means of bringing the crisis to a head; and thus a particular name became so intimately associated with a particular movement, that after-generations would be inclined to attribute the whole glory of the transaction to the possessor of that name.

Posterity, gratefully and with justice, calls the men thus rendered eminent, heroes and benefactors. At many another period there have lived, it is not improbable, men of equal capacity and force; but the peculiar surroundings that in the one case made greatness of character conspicuous, have been wanting in the other. In addition to clear heads, high aims and strong wills, the fortunate few to whom reference has been made, had spheres of action peculiar to themselves. In the early civil history of the United States, there is Washington. How happily adapted the man to the emergency, and the emergency to the man! And in the ecclesiastical affairs of that country, at least so far as that communion is concerned which would at the outset be the most disorganized by a separation from the mother country, how admirably suited to the occasion was Bishop White! Here in our own Canada, when we turn our regards to its early French day, what figure more appropriate could present itself to the eye, in the group of its first occupants, than that of Champlain? What character could have been better adapted to further and protect the civil interests of the country as it then was? While in regard to Gallicanism, the principal form of religious belief and worship

in the country as it then was, and the education involved therein, who could have been better fitted to mould and guide affairs than a Laval, or, later, a Plessis?

Then, advancing westward, to the regions first settled and organized under British influences, who is there that appears to have been better fitted in mind and spirit to be the founder and legislator of a new State, the originator of its institutions and customs, than John Graves Simcoe, first Governor of Upper Canada? And that the analogy between the two old Canadian provinces might be complete, ecclesiastically as well as civilly, a name presents itself in relation to matters connected with Public Worship and Public Instruction, as contemplated in the theory of government then in vogue, that will be mentioned in future times with great emphasis and respect—the name of the great bishop whose career we have been reviewing.

Brought prominently into view by the times in which he lived, and by the circumstances of the country in which his lot was cast, he was adapted in a particular manner to those times and circumstances. Had he been of an organization less rigid, or had he happened to have taken more of the artificial shape which the conventional culture of old communities is apt to give; or had he chanced to adopt a principle of public action different from that which he did adopt, neither his defeats nor his successes would have been so impressive as they are. Posterity would not have been forced to notice so pointedly as it is now, the lesson taught by both—that portion of posterity, of course we mean, which is immediately concerned with ecclesiastical and educational questions in Canada.

Inasmuch as there really were so many things to be said in favour of the claim of the Anglican Church to “establishment” in Canada (the Educational claim included), according to the theory governing the framers of the Imperial Act of 1791, it is well that there appeared on the scene one who was ready and able to do battle to the death in behalf of that claim. Had the Anglican interests in respect to Public Worship and Public Education been represented by a man of faint heart or weak powers at the critical moments, and those interests gone to the

wall, as under any circumstances they would have done, the visionary of after-times, looking back over the past of Canada, would have maintained a never-ending lament. As matters stand now, posterity (limited as before) accepts the verdict given after a protracted discussion, with all the more composure, because an advocate very able and very much in earnest was heard on that which proved to be the losing side: and the fact is grasped, that the prevalence or non-prevalence of systems of Public Worship and Public Education must henceforward depend, not upon lands, but upon intrinsic desert. In other words, the Anglican communion has been taught that its real strength lies in its own historic character and descent; and that any peculiar method of training which it may adopt for the benefit of its youth, must flourish or not, in proportion solely to the degree of countenance given to it by itself.

The ancient theory was, that the people of a country and the church of a country are identical. It is a theory that simplifies government, when generally acknowledged, and removes all difficulty in regard to endowments for Public Worship and Public Instruction. But, except

“In Utopia, subterranean fields,
Or some secreted island, Heaven knows where,”

we are no longer to expect that such a theory will ever again be realized in fact. The Reformation, the Commonwealth, the Revolution of 1688, were all admonitions that the details of the policy of Great Britain must be more and more modified, if the wants of modern men were to be met and satisfied. The Abolition of Tests, the Roman Catholic Emancipation, the Tithe Commutation, the Reform measure of 1832, the mitigations in Criminal law, the Reform measure of 1867—all point the same way; to be followed, there is reason to believe, from time to time, by many an additional indication to the same effect. All this may seem very undesirable to many persons; all this may serve only as an incentive to zeal for the pre-Reformation condition of things in Great Britain and Ireland; zeal for the restoration of the constitution in its pristine integrity. But is it not worth while to consider whether the history of the human

race justifies a reasonable man in believing that any condition of things, at any given time, is the one which must necessarily be the best adapted to men at all subsequent periods? It may turn out, by-and-bye, that the only principle of government practicable, even in the mother country, in relation to Public Worship and Public Instruction, is that enunciated by Cromwell himself years ago: "Love all, tender all," cried he to his Parliament in 1653; "cherish and countenance all in all things that are good; and if the poorest Christian, the most mistaken Christian shall desire to live peaceably and quietly under you—if any shall desire but to lead a life of godliness and honesty, let him be protected."—*Wilson's Cromwell and the Protectorate*, p. 204. Statesmen are being compelled, by the stubbornness of events, to allow that "they be two things," as Bacon speaks, "unity and uniformity." They have discovered that the enforcement of the latter does not secure the former; while the former may be presumed to exist when the latter is given up. Some even go so far as to hold that "the sort of variation resulting from independence and freedom, so far from breaking the bond, is the best preservation of it." A number of neighbouring families, to use Archbishop Whately's illustration of this proposition, living in perfect unity, will be thrown into discord as soon as you compel them to form one family, and to observe in things intrinsically indifferent, the same rules. One, for instance, likes early hours, and another late; one likes the windows open, and another shut; and thus, by being brought too close together, they are drawn into ill-will, by one being perpetually forced to give way to another.

From the days of Elizabeth down to the opening of the Royal Commission recently appointed by the present Queen, there have been occasions presented when the theory of the identity of the people of England and of the Anglican Church could have had a wide realization. At the Hampton Court Conference, the hectoring spirit of James "I. and VI.," was of course fatal to any such theory, although in his blind misreading of the British people, he supposed such a spirit not incompatible with it. "Well, doctor, have you anything more to say?" asked James of one of the dissentients on that occasion,

after listening to the objections urged. "No more, if it please your Majesty," was the reply. "Then," said the King, "if this is all your party hath to say, I will make them conform, or harrie them out of the land: or else do worse!"—*Southey's Book of the Church*, p. 429. There have been, all along, too many Jameses. In a recent visit to the mother country, we found men of this type existing still, in the lay ranks as well as in the clerical; persons, we mean, who seemed to us to mis-read the real temper of the bulk of their fellow-countrymen; and we were led by a study of their doings and writings to the conviction that the day is near at hand when the theory of identity between the historic Church and the population in the midst of which it is placed, will, even in law, be relinquished there, as it is already in Canada.

The lesson taught to the Anglican Church in Canada by the local events which we have been reviewing, is not yet learnt in the mother country; but its inculcation is agitating society there at the present moment. The issue will be, there can be little doubt, in harmony with the issue of other movements in the direction of civil and religious liberty in the British Islands, resulting finally in the very condition of things which we see about us here.

Is it not well that it should be seen, at home and here, that endowments, however convenient when possessed, are not of the essence of the Anglican Church? Is it not well that in some manner the fact should be made plain, that in societies, ecclesiastical as well as civil, individuals cannot be absolved from the duties of succour and maintenance which they owe to the body of which they are a part?—duties which become obscure when the work of succour and maintenance is for a series of ages carried on by the inanimate agency of the produce of land. In the history of man, there can be little doubt but that endowments, for one thing, have led successively to indifference to truth, to a consequent corruption of truth, and then to a perpetuation of that corruption.

"Ah! Constantine! to how much ill gave birth,
Not thy conversion, but that plenteous dower
Which the first wealthy Father gained from thee!"

Dante, Inf., xix.

We are not vouching for the dower in question; we merely adopt the poet's words to give a hint of what we mean. Now, may not the stripping away of such adventitious helps in one quarter, and the precariousness which has come over such helps, we may perhaps say, in all quarters, be a premonitory symptom of the coming day which we are hopefully taught to expect, when Truth, pure and simple, will very widely prevail, by virtue of its own divine, intrinsic nature?

The defeats of the great bishop, then, have their moral. At the same time, those defeats in no way detract from his reputation. In considering them, we have again and again been reminded of what Montaigne says in a well-known passage, which we are tempted to give at length, so happily and characteristically does he therein put one or two parallel cases :

“The estimation and value of a man,” he says, “consist in the heart and in the will: there his true honour lives. Valour is stability, not of legs and arms, but of the courage and the soul. It does not lie in the goodness of our horse, or of our arms, but in ourselves. He that falls, firm in his courage,—*Si succiderit, de genu pugnabit*; “If his legs fail him, fights upon his knees;” he who, despite the danger of death near at hand, abates nothing of his assurance; who, dying, does yet dart at his enemy a fierce and disdainful look, is overcome, not by us, but by fortune; he is killed, not conquered; the most valiant are sometimes the most unfortunate. There are some defeats more triumphant than victories. Those four sister-victories, the fairest the sun ever beheld, of Salamis, Plataea, Mycale and Sicily, never opposed all their united glories to the single glory of the discomfiture of King Leonidas and his heroes at the Pass of Thermopylae. Who ever ran with a more glorious desire and greater ambition to the winning, than the captain Ischolas to the certain loss of a battle? He was ordered to defend a certain pass of Peloponnesus against the Arcadians, which, from the nature of the place and the inequality of forces, finding it utterly impossible for him to do, and seeing clearly that all who presented themselves to the enemy must certainly be left upon the place; and, on the other hand, reputing it unworthy of his own virtue and magnanimity, and of the

Lacedæmonian name, to fail in his duty, he chose a mean betwixt these two extremes, after this manner: the youngest and most active of his men he preserved for the service and defence of their country, and therefore sent them back; and with the rest, whose loss would be of less consideration, he resolved to make good the pass, and, with the death of them, to make the enemy buy their entry as dear as possibly he could. And so it fell out; for, being presently encompassed on all sides by the Arcadians, after having made a great slaughter of the enemy, he and his men were all cut to pieces. Is there any trophy dedicated to conquerors which is not much more due to those who were thus overcome? The part that true conquering has to play lies in the encounter, not in the coming off; the honour of valour consists in fighting, not in subduing.”—*Montaigne, ed. Hazlitt, p. 118.*

Equally instructive with the defeats, are the successes of the first Bishop of Toronto. Their moral, especially for the Communion which he ruled, and for individuals composing it, is this: Recognize facts; aim at the practical. We need not describe again the determined way in which he endeavoured to make good the disasters entailed by the irresistible march of events. The time left him was short. He girded himself with desperate energy to his work; and taking an entirely new basis of operations, he realized after all his ideal, on a scale indeed below what his first conception had pictured, but still on a scale of sufficiently good dimensions; actually creating for himself, by this second development of force, a spiritual realm over which, amidst the acclaims of all, he reigned as the visible head, and informing genius, to the moment of his decease; and then, leaving it to his successors, furnished with means and appliances of his own institution, for self-regulation, self-support, and self-perpetuation, in all future time.

Edmund Burke Moralists who take a morbid view of human life are ready to exclaim,—“What shadows we are and what shadows we pursue!” Which may be true of numbers, but need not be true of any, provided only they have been put in possession of sound minds and sound bodies, and have been disciplined in both with the discipline provided for them.

Such a man as the great Bishop whose career we have been studying, is no shadow. Neither are the things which such men pursue, shadows. The results of the life of the first Bishop of Toronto are tangible realities. They may be sensibly participated in by all of the Canadian people that choose, or in the future shall choose, to avail themselves of them. And he himself is a reality. His example, his written and spoken words, his works and deeds, will together constitute a standard and type to which, in the fluctuations of the future, there will be a recurrence. His name will be one of the things which the generations following will not willingly let die. His spirit will be still palpably marching on.

He built the principal church-edifice appertaining to his own communion four times in succession; twice as a cathedral church for his diocese; and on each successive occasion with increased grandeur and costliness. "Twins of Learning" witness for him: he founded two Universities in succession, both invested with the character borne by such institutions as originally instituted, by Royal Charter,—procured in both instances by his own personal travail; the later of the two by an individual and solitary effort, to which it is not easy to find a parallel. He saw them both in operation, investigating, conserving, and propagating truth, on somewhat different lines indeed, but probably with co-ordinate utility, as things are. The very Park, with its widely-renowned Avenue, the Champs Elysées of Toronto, in which the bourgeoisie of the place love to take their pastime, are a provision of his, that property having been specially selected by him as President of King's College, with the same judiciousness and the same careful prescience of the need of amplitude for such purposes which guided him also in choosing the fine site and grounds of Trinity College.

The Anglican residue rescued by his prowess in the final disposition of the endowments for Public Worship, he so wisely husbanded by a scheme of commutation, that funds which in due course were intended to be extinguished were transformed into a permanence, applicable in all time to the aid and maintenance of Anglican interests.

To give unity to the action of the Anglican communion in the furtherance of essential objects, he organized, first, temporarily and tentatively, a working Association among its members, with a complete machinery for effecting its purpose:—and then, secondly, as a more comprehensive measure, as a final and permanent institution, he revived in his own diocese, and through the example of that, in nearly all colonial dioceses, the assembling of synods; and that too, with representatives duly chosen from the laity. He thus inaugurated for the dependencies of Great Britain, what they had not before, a constitutional Episcopacy, preventing for the future a pernicious isolation of the clerical order, securing a community of interest and feeling between congregations and their pastors, introducing in fact the germ of a healthy, vigorous and consistent life for the Anglican communion in Canada.

The chancel-apse that shelters the grave of the first Bishop of Toronto has acquired a double sacredness. St. James's, Toronto, will be enquired for and visited hereafter by one and another from different parts of this continent and the mother country, somewhat as certain venerable piles are inquired for and visited at St. Albans and Winchester, at Rheims and Mayence, for the sake of historic dust therein enshrined.

The originators of sees, the founders of cathedrals and colleges in Europe, when as yet the British Humber and the German Rhine flowed between banks as sparingly cultivated as those of the St. Lawrence were fifty years ago,—the Chads, the Cuthberts, the Aidans, the Winifrieds,—were placed by the gratitude of a later generation, tinctured by its superstition, on the roll of the canonized, whatever that may imply.

It may reasonably be doubted whether as men these personages were exceedingly different from the ever-memorable protobishop whose career we have traced, or whether as ecclesiastics their fixity of idea and persistence of purpose surpassed his.

At a later period, in the days of a Wykeham or a Waynflete, a Chichele or a Wheathampstead, the effigy of such an one would, without question, have been seen lying in perpetual state in some grand structure of his own foundation, extended on altar-tomb, with cope and mitre and pastoral staff; palms

joined as in prayer; eyes open towards heaven, as in sure confidence of the things hoped for; at his head or feet the miniature model of church or college upborne by the hands of angels.

Such a memorial of the great Canadian Bishop in the midst of the people amongst whom he dwelt, is hardly to be expected; although within the cathedral-church of Canterbury, as we ourselves lately beheld, prelates so recently deceased as a Howley and a Sumner, are on this wise commemorated, with becoming modifications.

But even without accessories of any kind, without the mystic prefix with which the ages of credulity would have marked his name; without the symbolism, sensuous and florid as of an unintelligent period, or spiritual and delicate as of an intelligent one, the mortal resting-place of the first Bishop of Toronto will have power to fascinate the imagination. As though there burned within it an undying lamp, a steady beam of light will be seen to issue from that sepulchral vault, streaming down the future of the Anglican Church in Canada, drawing and reclaiming, cheering and directing, many faltering steps.

Letters Patent,

UNDER THE GREAT SEAL

OF THE

UNITED KINGDOM OF GREAT BRITAIN AND IRELAND,

ERECTING THE PROVINCE OF UPPER CANADA

INTO THE

Bishopric of Toronto:

AND APPOINTING

JOHN STRACHAN, D.D.

ARCHDEACON OF YORK,

Bishop of Toronto,

DATED 27TH JULY, 1839.

TORONTO:

PRINTED AT THE DIOCESAN PRESS.

H. & W. ROWSELL, KING STREET.

1842.

Letters Patent,

&c. &c.

Victoria by the Grace of God *Of the United
Kingdom of Great Britain and Ireland, Queen,
Defender of the Faith*

To all to whom these presents shall come Greeting

Whereas His late Majesty Our Royal Grand Father King George the Third did by his Letters Patent under the Great Seal of Great Britain bearing date at Westminster the twenty-eighth day of June one thousand seven hundred and ninety-three in the thirty-third year of his reign erect found ordain make and constitute the Provinces of Lower Canada and Upper Canada and their dependencies in America to be a Bishop's See to be called from thenceforth the Bishopric of Quebec and his said late Majesty by the same Letters Patent did name and appoint his well beloved Jacob Mountain Doctor in Divinity to be the first Bishop of the said See of Quebec and its dependencies and did give and grant to the said Jacob Mountain and his Successors Bishops of the said See of Quebec and its dependencies full power and authority to confer the Orders of Deacon and Priest to confirm those that are baptized and come to years of discretion and to perform all the functions peculiar and appropriate to the office of a Bishop and also by him or themselves or by his or their Commissary or Commissaries to exercise Jurisdiction Spiritual and Ecclesiastical in and throughout the

said See and Diocese according to the Laws and Canons of the Church of England which are lawfully made and received in England in the several causes and matters expressed and specified in the said Letters Patent and no other And his said late Majesty did by the said Letters Patent make a further declaration concerning the Spiritual causes and matters in which he would that the aforesaid jurisdiction should be exercised and did give and grant to the aforesaid Bishop and his Successors certain powers and authorities for the due performance of his and their Episcopal functions subject to certain limitations and reservations therein contained as by reference to the said Letters Patent will more fully appear **And** ~~Whereas~~ His late Majesty our Royal Uncle King George the Fourth upon the death of the said Jacob Mountain did by his Letters Patent under the Great Seal of our United Kingdom of Great Britain and Ireland bearing date at Westminster the tenth day of November one thousand eight hundred and twenty-five in the sixth year of his reign name and appoint Charles James Stewart Doctor in Divinity to the said Bishopric of Quebec and its dependencies and did constitute and appoint him to be the Bishop and Ordinary Pastor thereof in as full and ample manner as the said See had been theretofore held and enjoyed by the said Jacob Mountain under the Letters Patent so granted by his said late Majesty King George the Third our Royal Grandfather as aforesaid and subject to all the clauses and conditions contained in the said Letters Patent as by reference thereunto had will more fully appear so that the said Charles James Stewart might by virtue of such nomination and appointment enter into and possess the said Bishop's See as the Bishop thereof during his natural life without let or impediment of his said late Majesty his Heirs or Successors subject nevertheless to any separation or division of the said several Provinces of Lower Canada and Upper

Canada and constituting the said Bishopric into several and distinct Sees which might at any time thereafter be deemed fit and expedient to be made **And Whereas** we have thought fit to separate the Province of Upper Canada from the said See of Quebec and to erect the said Province of Upper Canada into a new and distinct See or Bishopric to be called the See or Bishopric of Toronto **Now Know Ye** That we do by these presents separate the said Province of Upper Canada from the said See of Quebec and **do Erect Found Ordain Make and Con=**stitute the said Province of Upper Canada into a separate and distinct See or Bishopric to be called from henceforth **The See or Bishopric of Toronto** And to the end that this our intention may be carried into due effect we having great confidence in the learning moral probity and prudence of our well beloved **John Strachan** Doctor in Divinity now Archdeacon of York in our said Province of Upper Canada do name and appoint him the said John Strachan to be Bishop of the said See of Toronto so that he the said John Strachan shall be and be taken to be Bishop of the said Bishop's See of Toronto and may by virtue of this our nomination and appointment enter into and possess the said Bishop's See as the Bishop thereof during his natural life without any let or impediment of us our heirs or successors **And** we do by these Presents give and grant to the said John Strachan and his Successors Bishops of Toronto full power and authority to confer the Orders of Deacon and Priest to confirm those that are baptized and come to years of discretion and to perform all the other functions peculiar and appropriate to the office of a Bishop such Bishop and his Successors having been first duly ordained or consecrated Bishops according to the form prescribed by the Liturgy of the Church of England and also by him or themselves or his or their Commissary or Commissaries to be by him or them substituted to exercise Jurisdiction

Spiritual and Ecclesiastical in and throughout the said Sec and Diocese according to the laws and Canons of the Church of England which are lawfully made and received in England in the several causes and matters hereafter in these presents expressed and specified and no other And for a declaration of our Royal Will concerning the special causes and matters in which we will that the aforesaid jurisdiction shall be exercised We have further given and granted and do by these presents give and grant to the aforesaid Bishop and his Successors full power and authority by him or themselves or by his or their sufficient Commissary or Commissaries by him or them to be substituted and named to give Institution to Benefices and grant licences to Curates and to visit all Doctors Curates Ministers and Incumbents of all the Churches within the said Diocese wherein Divine Service shall be celebrated according to the rites and Liturgy of the Church of England and all Priests and Deacons in Holy Orders of the Church of England resident in the said Diocese with all and all manner of jurisdiction power and coercion Ecclesiastical as may be requisite in the premises as also to call before him or them or his or their Commissary or Commissaries at such competent days hours and places whatsoever when and as often as to him or them or his or their Commissary or Commissaries shall seem meet and convenient the aforesaid Doctors Curates Ministers Incumbents Priests or Deacons in holy Orders of the Church of England or any of them and to enquire by witnesses to be sworn in due form of law by him or them or his or their Commissary or Commissaries and by all other lawful ways and means by which the same may by law be best and most effectually done as well concerning their morals as their behaviour in their said offices and stations respectively as also to administer all such oaths as are accustomed to be taken in Ecclesiastical Courts and to punish and correct the aforesaid Doctors Curates

Ministers Incumbents Priests and Deacons in Holy Orders of the Church of England according to their demerits whether by removal deprivation suspension or other such Ecclesiastical censure or correction as they may be liable to according to the Canons and laws Ecclesiastical aforesaid And further we have given and granted and do by these presents give and grant to the aforesaid Bishop and his Successors full power and authority from time to time to name and substitute under his and their hands and Episcopal seals one or more sufficient Commissary or Commissaries to exercise and perform all and singular the premises in the said Diocese and the several parts thereof with effect and to remove and change the said Commissaries from time to time as to him or them shall seem expedient **And We** Will that during a vacancy of the said See by the demise of the said Bishop or his Successors or otherwise Institution to benefices and licences to Curates may be given by the Commissary or Commissaries who were so as aforesaid named and substituted by the last preceding Bishop and were in the possession of that office under such substitution and appointment at the time when the Sec became vacant And in case of the death of such Commissary or Commissaries before another Bishop is appointed to the said See We Will that Institution to benefices and licences to Curates within the said Diocese may be given by or by the authority of any two Clergymen of the Church of England resident in the said Diocese who shall be appointed for that purpose by the Governor of our Province of Upper Canada **And Moreover** we command and by these presents for us our heirs and successors strictly enjoin as well all and singular our Governors Judges and Justices as all and singular Doctors Curates Ministers Incumbents and other our subjects in our said Province of Upper Canada that they and every of them be aiding and assisting to the said Bishop and his

Successors and his or their Commissary or Commissaries in the execution of the premises in all things as becomes them Nevertheless We Will and do by these presents declare and ordain that it shall be lawful for any person or persons against whom any judgment decree or sentence shall be pronounced by any Commissary or Commissaries of the said Bishop or his Successors to demand a re-examination and review of such judgment decree or sentence before the Bishop himself or his Successors who upon such demand made shall take cognizance thereof and shall have full power and authority to affirm reverse or alter the said judgment sentence or decree of his or their Commissary or Commissaries after having fully and maturely re-examined and reviewed the same And if any party or parties shall conceive himself or themselves aggrieved by any judgment decree or sentence pronounced by the said Bishop or his successors either in case of any such revision or in any cause originally instituted before such Bishop or his successors it shall be lawful for such party or parties so conceiving himself or themselves to be aggrieved to Appeal from such Sentence to Us our heirs or successors in our or their Privy Council so as Notice of such Appeal be given to the said Bishop within fifteen days after such sentence shall have been pronounced and good and sufficient security in the penalty of one hundred pounds given by the appellant or appellants to pay such costs as shall be awarded in case the sentence appealed from shall be affirmed by Us our heirs or successors Moreover We will and grant by these presents that the said Bishop be a body corporate and do ordain make and constitute him to be a perpetual corporation and to have perpetual succession and that he and his successors be for ever hereafter called and known by the name of **Bishop of Toronto** and that he and his successors by the name aforesaid shall be able and capable in the law and have full power to

purchase have take hold and enjoy such manors messuages lands rents tenements annuities and hereditaments of what nature or kind soever in fee and in perpetuity or for term of life or years or by grant or license under the public seal of our said Province of Upper Canada or by other lawful means he or they shall at any time be authorized to take hold and enjoy and also all manner of goods chattels and things personal whatsoever of what nature or value soever and also to demise any of the said manors messuages lands tenements and hereditaments whereof or wherein he or they shall or may have any estate or interest as aforesaid in such manner as by licence under the public seal of our said Province of Upper Canada or other lawful means as aforesaid he or they shall at any time be authorized for that purpose And that he and his successors by and under the said name may prosecute claim plead and be impleaded defend and be defended answer and be answered in all manner of courts of Us our heirs and successors and elsewhere in and upon all and singular causes actions suits writs and demands real personal and mixed as well temporal as spiritual and in all other things causes and matters whatsoever And that he and his successors shall and may for ever hereafter have and use a corporate seal and the said seal from time to time at his and their will and pleasure to break change alter or make new as to him or them shall seem expedient ~~Moreover~~ We Will and ordain by these presents that the Bishop of the said See of Toronto and his successors shall be subject and subordinate to the Archiepiscopal See of the Province of Canterbury and to the Most Reverend Father in Christ William Lord Archbishop of Canterbury Primate of all England and Metropolitan and his Successors in the same manner as any Bishop of any See within the Province of Canterbury in our Kingdom of England is under the authority of the aforesaid Archiepiscopal See of Can-

terbury and the Archbishop thereof save and except in the matter of appeals from judgments decrees or sentences pronounced by the said Bishop of Toronto or his successors which We will shall not be made to the said Archbishop of Canterbury or to his Courts but to us our heirs or successors in manner aforesaid And to the end that all matters and things aforesaid may have their due effect We do hereby signify to the most Reverend Father in Christ William Lord Archbishop of Canterbury Primate of all England and Metropolitan that we have erected and founded the aforesaid Bishop's See of Toronto and have named and preferred our beloved John Strachan Doctor in Divinity to the said Bishopric and have appointed him the Bishop and Ordinary Pastor thereof requiring and by the faith and love whereby he is bound unto us commanding him to consecrate the aforesaid John Strachan Bishop of Toronto in manner accustomed and diligently to do and perform all other things appertaining to his Office in this behalf with effect And further to the end that all the other things aforesaid may be firmly holden and done We will and grant to the aforesaid John Strachan that he shall have these our Letters Patent under our Great Seal of our United Kingdom of Great Britain and Ireland duly made and sealed In Witness whereof We have caused these our Letters to be made Patent Witness Ourself at Westminster the twenty-seventh day of July in the third year of our reign

By Writ of Privy Seal

(Signed)

Edmunds

Lambeth Palace, 30th July, 1839.

Let the Papers for the Consecration be prepared.

(Signed) W CANTUAR:

To the Right Worshipful John Nicholl L.L.D.

our Vicar General in Spirituals, or his

Surrogate.

A CHARGE

DELIVERED TO THE CLERGY

OF THE

DIOCESE OF TORONTO,

AT THE

PRIMARY VISITATION,

Held in the Cathedral Church of St. James, Toronto,

ON THE 9TH SEPTEMBER, 1841.

BY THE RIGHT REVEREND JOHN STRACHAN,

LORD BISHOP OF TORONTO.

TORONTO:

H. & W. ROWSELL, KING STREET.

1841.

A C H A R G E , & c .

MY REVEREND BRETHREN,

Though this be my first Visitation, we meet not as strangers.

I feel myself in the midst of the friends and associates of very many years.

Being, with one honoured exception, the oldest Clergyman in the Diocese, it is natural for me to consider myself like a father among his children, and in this paternal relation I rejoice to address you.

But first let me intreat your prayers, that I may be sustained and directed, in the discharge of the important duties committed, by Divine permission, to my feeble hands. Deeply sensible of my own deficiencies, next to the grace of God and the presence of our blessed Redeemer, who has graciously promised to be ever with his servants, I look to your cordial support and active co-operation for promoting the advancement of true religion in this extensive Diocese. When the Bishop is seconded and encouraged in his labours by the judicious and untiring exertions of his Clergy, he is warranted in expecting that the result, through the Divine blessing, will be the enlargement of the Redeemer's kingdom.

Glorious is our privilege, my brethren, thus to be set apart, as instruments in the hand of God to prepare his people for their heavenly inheritance, and messengers of that redemption and reconciliation which our Saviour has purchased with his blood.

I. The History of the Church in this Diocese, though doubtless resembling that of many other Colonies, is not without peculiar interest. For many years after its first settlement, as the favourite asylum of suffering loyalty, there was but one Clergyman of the Church of England within its extensive limits. This highly revered individual came into the Diocese in 1786, and settled at Kingston, in the midst of those to whom

he had become endeared in the days of tribulation,—men who had fought and bled and sacrificed all they possessed in defence of the British Constitution,—and whose obedience to the laws, loyalty to their Sovereign, and attachment to the parent state he had warmed by his exhortations and encouraged by his example. The Reverend Dr. Stuart may be truly pronounced the father of the Church in Upper Canada, and fondly do I hold him in affectionate remembrance. He was my support and adviser on my entrance into the ministry, and his steady friendship, which I enjoyed from the first day of our acquaintance to that of his lamented death, was to me more than a blessing.

In 1792, two Clergymen arrived from England, but so little was then known of the country, and the little that was published was so incorrect and so unfavourable, from exaggerated accounts of the climate and the terrible privations to which its inhabitants were said to be exposed, that no Missionaries could be induced to come out. Even at the commencement of 1803, the Diocese contained only four Clergymen, for it was in the spring of that year that I made the fifth.

It might have been expected that, on the arrival of the Right Reverend Dr. Mountain, the first Lord Bishop of Quebec, the Clergy would have rapidly increased; but, notwithstanding the incessant and untiring exertions of that eminent Prelate, their number had not risen above five in Upper Canada so late as 1812, when it contained upwards of 70,000 inhabitants. In truth the Colony, during the wars occasioned by the French Revolution, seemed in a manner lost sight of by the public. It was still considered another Siberia, to which no man of education, and possessing the slightest hopes of obtaining a competency at home, could be persuaded to emigrate. Nor was it till after the termination of the war with the United States, in 1814, that the natural advantages of Canada began to be understood, and the errors entertained respecting its climate and productions to be slowly corrected by the testimony and experience of that portion of the army and navy which assisted the inhabitants in its defence. But when, in addition to such evidence, it became known that our Venerable Bishop did not hesitate, in the very midst of the war, to traverse the whole of the two Provinces, a desire of emigration was encouraged, and the privations, and difficulties, and perplexities of a Missionary life, in a great measure, ceased to be matters of apprehension.

It was now that the Bishop's unwearied zeal, in bringing before the British public the spiritual destitution of his vast Diocese, began to call

forth sympathy and attention. At his instigation, noble contributions were raised,—Churches built,—and Clergymen placed in the more prominent settlements. The great impulse thus given was continued and increased by his amiable, pious, and indefatigable successor, Bishop Stewart, and under far more more happy circumstances; for a great and salutary change, in favour of spreading the Gospel not only in the Colonies but throughout the world, had come over the minds of the religious in the mother country—a change which, blessed be God, is still rapidly increasing in strength and energy, and in that skill in the application of the means which is the fruit of experience. From this period the prospects of the Church in Canada have steadily brightened. In 1819, the Clergy in this Diocese had increased to ten. In 1825, they had arisen to twenty-two,—in 1827, to thirty,—in 1833, to forty-six,—and our numbers have now reached ninety. Still our spiritual wants are many. More than forty Missionaries could at this moment be most usefully employed, and earnest applications are daily being made to me, from various villages and townships, for resident Clergymen. But, if much remains yet to be done, let us thankfully acknowledge that much has been accomplished. My primary visitation through the Diocese occupied from the latter end of May to the middle of October of last year. In my progress, I was able to go to every Parish at which a Clergyman resided, with the exception of one or two which it was impossible for me to reach, on account of their peculiar situation and difficulty of access, without a greater sacrifice of time than I could then spare.

I began my first journey on the 24th of May, and travelled through the Niagara District, visiting eleven Churches and congregations, scattered over a surface of more than one thousand square miles. This may be considered the southern division, and, though by no means so destitute of spiritual ministrations as some other parts of the Diocese, it numbered at the time only eight Clergymen. Now, I am happy to say, they are increased to ten. The number of persons confirmed amounted to one hundred and thirty-nine.

I returned to Toronto early in June and, after a few days' interval, proceeded on my journey through the northern division. My visits embraced nine places under the pastoral care of eight Clergymen, to whom I have since been able to add three more; yet what are eleven Clergymen in a country of many thousand square miles, and containing upwards of sixty thousand souls? The young persons confirmed were one hundred

and fifty-two; and two Churches, with one burial-ground, were consecrated. We had to coast round Lake Simcoe, the highest in elevation from the sea of our larger internal waters. The islands interspersed on its bosom, and the patches of cleared land that dot the woods on its shores, presented scenes very pleasing and interesting. This lake will, in a few years, be surrounded by a dense population, as the land on its banks is very fertile and rapidly settling.

After resting five days, I commenced my journey eastward on the 8th of July, and visited about forty parishes and stations. The most distant point from Toronto to which my travels extended in this direction is about three hundred miles; but having frequently to diverge from the main road, in order to reach the different congregations, the journey was very much lengthened. In this division of the Diocese we have only, as yet, thirty-two Clergymen scattered over its vast surface, few in number and far between. Yet their labours appear to be blessed, for they presented about eight hundred of their youth for confirmation. This journey occupied two months. Part of the time was extremely warm, but it pleased God to preserve my health and enable me to keep all my appointments without inconvenience.

On the 7th of September, I began my travels westward, and visited thirty-six stations, and confirmed nearly seven hundred persons. Thirty-four Clergymen are settled in this division of the Diocese, and are discharging their important and arduous duties with great success. Here it may be proper to remark, that the Clergy throughout all the Diocese have each two or three, or even more stations, at which they minister; but I was seldom able to visit more than the one at which the candidates for confirmation were collected. We have, in the western portion of the Diocese, six Indian Missions,—three of which I was able to visit, and found them in a very prosperous condition. To these we have now added a seventh, at the mouth of the River St. Clair, where a large assemblage of Indians are congregated, who desired that a Clergyman of the Established Church might be settled among them. Since my return from my visitation of the Diocese, I have confirmed the youth of this and the neighbouring parishes, and find the whole number of persons confirmed throughout the diocese to be about two thousand. As two years have scarcely elapsed since my friend and brother, the Lord Bishop of Montreal, passed through the Diocese on the same errand of love, I have reason to believe that the number would have been much greater, had

the usual period of three years intervened. At every station I preached once, and sometimes twice, and after confirmation addressed the candidates from the altar.

In passing through the Diocese, I beheld the Clergy every where active and laborious, living in good feeling and harmony among themselves and with their flocks, seeking out our people in the wilderness, forming them into congregations and parishes, and extending on every side the foundations of our beloved Zion. Is it not a blessing of inestimable value that already more than three hundred places of worship are opened every week in western Canada, in which the Clergy discharge their high and holy functions in offering up prayers, reading the Scriptures, preaching the Gospel, administering the Sacraments, and Catechising the children? Such ministrations are beyond all price!

The visit of a Clergyman among our scattered population is a joyful and welcome event to young and old. His counsel and encouragement, amidst all the difficulties and hardships of a new settlement, and his friendly sympathy in their concerns rouse them to fresh exertions, by which they are frequently enabled to surmount, with growing patience and contentment, the great obstacles which surround them. From temporal he leads them by degrees to loftier objects than this world can offer, and directs their views from time to eternity. Are they in distress? he approaches in gentleness and love the bed of sickness and of death; he deals in mercy with the afflicted and the dying, and becomes to the whole of the family a messenger from heaven. At such times they feel the consolation of communicating to this their only friend, their sorrows and disappointments, their hopes and fears. Far removed, perhaps, from their native land,—living often in the thickest of the forest, without a single relative or even an acquaintance, much less a friend,—a withering sense of solitude and desolation at times comes over their hearts, which the Clergyman alone can soften or remove. Such bitter trials open their souls to the truths of the Gospel,—they give to their Clergyman their whole confidence, and this he improves by bringing before them the fleeting nature of present things when compared with the realities of a future world. Hence they learn resignation to the Divine will under passing evils, and become convinced, from sad experience, that this is not their home, but that we have an inheritance which passeth not away, eternal in the heavens.

II. During the last year the perplexing question of the Clergy Reserves has been finally settled. Whether the best course was or was not taken

in that settlement, it would be of little importance now to inquire. It was, beyond doubt, most desirable that an end should be put to the unhappy controversy which had arisen on the subject. Those who have desired to see the interests of the Church protected and her efficiency increased, have, at least, the satisfaction of reflecting that, before the decision was come to, every consideration, which it was just and necessary to keep in view, was zealously and anxiously brought under the notice of Government and of Parliament. It only remains for us to urge, in a just and Christian spirit, whatever may seem best for turning to the greatest advantage, in support of what we believe to be the true religion, such privileges and provisions as are still left.

It is matter of grateful remembrance to us, that during the controversy growing out of the Church property, which continued nearly twenty years, we never permitted the bitter and unchristian treatment of our enemies to betray us into the like unworthy conduct. Our people, as well as the Clergy, continued patient and tranquil. No exciting meetings were held. No appeals to the passions were made; but, quietly placing our claims before the constitutional authorities, we declared ourselves, at all times, ready to bow to their decision, however severe it might be deemed. We never permitted ourselves to forget that our Lord's kingdom is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.

If, in a great measure, deprived of the means destined by his late Majesty, King George III, of pious memory, and his Parliament, to support and extend the blessings of our Church in this Diocese, we must not be discouraged. What has been thus lost will, if we continue zealous and faithful, be over-ruled for our good, and may perhaps be more than made up in the affectionate liberality of our people.

The law, thus passed by the Imperial Parliament, in August of last year, to provide for the sale of the Clergy Reserves in the Province of Canada, and for the distribution of the proceeds thereof, assigns seven-twelfths to the Kirk of Scotland and other Christian denominations, and five-twelfths to the United Church of England and Ireland. Even this portion, manifestly inadequate as it is, may, under good management, greatly assist in spreading the blessings of true religion through the Diocese.

The first enactment is one of extreme importance, as regards the future support of the Church. It directs that the Clergy Reserves shall be sold, with this restriction, however, that not more than one hundred thousand acres shall be disposed of in any one year, without the express sanction of

the Secretary of State. To push the sale of the Reserves, and convert them into money, in the present state of this Colony, must diminish, to an alarming extent, the value of the endowment; and it is obvious that this enactment, hastily and imprudently carried out, may render utterly insufficient the provision for the support of religion, which was surely intended to bear some reasonable proportion to the object in view. The Act, indeed, wisely places it in the power of the Government so to modify and direct the measure in its execution, as to mitigate the evil which must otherwise ensue; and I am disposed to believe that, upon proper representations being made to the Secretary of State, such regulations on this point will be adopted as may avert a ruinous sacrifice of the property, which is still applicable to the support of the ministrations of religion.

The statute provides for the investment of the proceeds of the sales in the Funds of Great Britain, or in the Consolidated Funds of Canada, at the discretion of the Governor in Council. I need hardly tell you, my brethren, that the manner in which this provision shall be acted upon is of the greatest possible consequence. It is much to be desired that such investments should be made as shall afford the highest rate of interest compatible with perfect security. And I cannot but venture to hope that, in exercising the power given by this clause, the Government will naturally desire to have the concurrence of those more immediately concerned in the maintenance of the Church, and, if this be kept in view, the risk will be avoided of compromising the endowment by an imprudent confidence in such colonial securities as might happen to turn out unproductive.

I feel it unnecessary to remark upon the other details of the Act, because they are final in their nature, and leave nothing in the discretion of the Government so far as the Church of England is concerned. Whatever it might seem material to urge in respect to these details, if the measure were still pending, it would be to little or no purpose to urge now. The statute has passed and become the Law, and it is our duty to submit to its provisions with patient resignation, and this the more especially, as we have, during the whole contest, professed our readiness to acquiesce in any measure which Her Majesty in Parliament might see fit to adopt for its settlement, provided it were final. This has now been done, and such arrangements have been made as appeared to the proper authorities most

consistent with a due regard to religion, and the permanent welfare and tranquillity of the Province.

Your assent will be the more readily given on learning that the scheme of settlement was in a great degree suggested by that most excellent and highly gifted prelate, the Archbishop of Canterbury, whose elevation to the Primacy, in these trying times, has been so great a blessing to the Church and the best interests of religion. The Act may be viewed as in substance a measure declaratory of the Statute of 1791, embodying such concessions for the sake of peace as those entitled to claim under that statute were willing to make. From every circumstance, therefore, it becomes our duty to receive the settlement with complacency, and not without thankfulness, since it is a manifest advantage that the Imperial Parliament has brought the question to a close, and not left it to perplex and agitate the United Legislature.

In regard to the Union of the Provinces, whatever difference of opinion there may have existed as to its wisdom or policy while under consideration, it has now been solemnly enacted and proclaimed by the Constitutional authorities; and, so long as it remains the law of the land, we are bound, by all the principles of reason and duty, not merely to yield it willing obedience, but to use every honest exertion to make it work beneficially, and produce the good results anticipated by its promoters.

III. As the Reserves, had they been wholly left to the Church of England, would not have at any time yielded more than a very moderate provision for the number of Clergy which the Diocese will in time require,—it is quite evident now, when more than one half is taken away, that the remainder must be altogether inadequate to their maintenance. The period has therefore arrived, when the Parishes and Congregations must be appealed to on the necessity of contributing towards the support of their respective Ministers. And I trust there will be no backwardness in answering such appeal. How can the Clergy furnish, so freely as they ought, the sweet waters of Salvation for the present comfort and eternal welfare of their people, while they themselves are labouring under cruel embarrassments, and drinking the bitter draught of hopeless poverty and family distress? We ask not wealth—this would not be the case were your stipends more than doubled, for the greater portion of our people would still be living in greater comparative ease and comfort. All we ask is a bare competency. To attain this, the members of the Church must contribute freely, that you may be able to discharge your sacred

duties with minds not beaten down with worldly cares, unavoidable and continual.

Besides steady contributions, our people should think of their Clergy and share with them, when appropriating to their own use any of the bounties given them by a kind Providence; for such unexpected and voluntary acts of kindness create new links of mutual love and confidence, and establish a local affection that makes your Parish more than an endeared and welcome home.

Were it not for the Venerable Society for the Propagation of the Gospel in Foreign Parts, which has cherished the Church within this Colony from its first settlement, your number, small as it is, in comparison of the spiritual wants of the Diocese, would be reduced to nearly one half.—But that blessed Institution hath, under the Divine merey, fostered the Church, not only in Canada, but through the whole of the Northern portion of this Continent. It is not, however, the object of this noble Association to supersede the exertions of our people, or to supply a competent support to the Clergy in the Colonies, or to promise continued assistance, but to encourage and cherish the poorer and more destitute settlements till they can do something for themselves. For a time, the Society is satisfied, where an earnest desire for the Ministry is manifested; and when settlements, which have been long assisted, become strong and prosperous, it expects to be relieved, in order that it may transfer its exertions to new and rising neighbourhoods, yet struggling under all the difficulties and privations of the wilderness. In this manner the Society, like a ministering angel, walks along the confines of civilization, till the Church, which it has planted, becomes able to support itself, when it proceeds to other regions, and again commences the same labour of love.

When it is considered how much has been done for our people, with little or no charge to themselves, and how plainly it is enjoined, in the Word of God, that men should honour the Lord with their substance, and suffer them to reap of their worldly things who sow unto them spiritual things, I indulge the hope, that no difficulty will be found in carrying these principles into effect among all our congregations. Every member of the Church in this Colony ought to feel a double obligation laid upon him, to co-operate most cordially in the work which seeks the promotion of his own eternal welfare. Even the poorest settler, if animated by the spirit of the Gospel, will feel constrained to give of his poverty, and offer up his fervent prayer for a blessing upon his gift, small as it may be, when he

learns that the poorest members of the Church in England are called upon, and readily give their weekly pence, that they may have a part in sending forth the Gospel of the Son of God to distant lands, and extend the blessings of the Church, which He founded, to every quarter of the world.

But, in addition to temporary contributions, a permanent provision for a Church Establishment must now be thought of. It is believed, that there are in this Diocese thirty thousand families belonging to our Apostolic Church, most of which possess landed property. But supposing only ten thousand thus gifted, and each to devote one hundred acres of land, some more and others less, according to their possessions, but averaging that quantity, such an endowment would be formed, including what is left of the Reserves, as would gradually enable the Church to extend her ministrations without cost to all parts of the Diocese. Were every person possessed of land to give only a few acres, the independence of the Church would be in a great measure secured, nor would such donations be slow in being made, were all, both Clergy and Laity, thoroughly imbued with the principles of the Gospel. In that case the same generous spirit and enlarged views which animated the first Christians, in every country of their conversion, would produce the same fruits, and a portion for the Lord would be first set apart. Land so bestowed has the great advantage of becoming a source of durable income, and fluctuates not according to the varying tempers and dispositions of the people. We freely admit that such an endowment, though well managed, might not yield much till after a long series of years, but it is our duty to provide for posterity, and if at any time it yield a decent support to the Clergy, however frugal, it will be free from those corroding anxieties which are found to palsy the energies of the stoutest hearts.

In the present state of property in this Diocese, it cannot fail to strike you most forcibly that this is the most ready, feasible and effectual way of laying a permanent foundation for the religious instruction of the people through future ages, and is certainly easy of accomplishment, for there is scarcely a male communicant who cannot spare a few acres of land, or the means to purchase them, for the enlargement of the Redeemer's kingdom.

And how feeble would all this be, when compared to the generosity of the members of the Primitive Church, of whom, it is said, that "the multitude of them that believed were of one heart and of one soul, neither said any of them that ought of the things which he possessed, was his own;

for as many as were possessors of lands or houses sold them, and brought the prices of the things which were sold;" and threw them into the treasury for the relief of the brethren, and the furtherance of the Gospel! Generous, therefore, as the benevolence which I am urging upon the members of the Church may appear to be in this selfish age, how contracted is it, when contrasted with that of the first Christians, when walking in the spirit of that holy love which was poured upon them without measure!

But, though we dare not compare our liberality with such manifestations of love and devotion, yet we are not to despise the day of small things. The rapidity with which our Church has, of late years, extended her borders, sufficiently proves that something of this spirit of holy love still remains, to which God's blessing may add double vigour and effect. As Churches are built, Clergymen settled, and Parishes formed, new fields of labour open, requiring fresh supplies of the means of grace. The destitute are excited to more urgent applications for the Ministry and the solemn ordinances of the Church. The attachment of those who were educated in the bosom of the sanctuary, but who had penetrated into the wilderness, where neither sanctuary nor Clergyman is to be found, breaks forth with more than its first warmth, and embodies itself in affectionate and earnest appeals for the supply of their spiritual wants.

IV. What the Church is doing here, she is doing in all parts of the world; for to Great Britain, from her extensive dominions and colonies in every clime, seems, by Divine Providence, to be in a great measure allotted the conversion of all nations to the Christian faith. At home, a great and salutary change has been effected in favour of the Church by the vast increase of fervour and activity in her members, by their rapid multiplication, and the revival of that holy and affectionate feeling towards her which characterised her early children. The practical result has been a remarkable increase of Churches, Church Schools, and Church Societies, and in the number and exertions of the Clergy. The people have been recalled from the dangerous theories of the age, falsely called liberal, which produce division in religion and anarchy in Government, to the sound principles of the Church as committed to her by the Apostles. Nor is this all. The desire to carry the Gospel to every creature, which has been always cherished in the Church, and not to confine her labours within the limits of British rule, is daily becoming more intense and more eager to evince her glorious destination to plant the cross in every land.

At this moment the Church of England presents, both at home and abroad, the most astonishing spectacle that the world ever beheld since

the first preaching of the Gospel. Not only does she stand opposed to heathens and infidels, as has been the portion of the Ark of God in all ages, but her most bitter enemies are those who profess the same faith, and, the more she strives to promote the cause of Christ, the more vehemently do they seek, by calumny, deception, and misrepresentation, to accomplish her destruction. Such a marvellous combination exhibits human nature in its most degraded state, for it shews thousands labouring with their utmost might to bring the Church of England to the ground, who are ready to confess, when the evil spirit is not immediately upon them, that she is and has ever been the principal asylum of the Catholic Faith,—the hallowed sanctuary of true religion, and of all the virtues upon which individual and social happiness depends.

When in former times she stood forward the acknowledged bulwark of the Protestant Faith against Papal encroachment and superstition, she was cheered, if not assisted, by the Reformed Churches abroad and the Dissenters at home. The latter had indeed left her communion, but they still recognised in her their best protection against the return of Roman darkness.

But what do we see now? The descendants of the same Dissenters despising the practice of their fathers, and joining themselves to the Popish Schism, to crush the noblest trophy of the Reformation, and extinguish the purest light of the Christian world.

And can we trace nothing of the hand of a directing and controlling Providence in this strange and unholy alliance? The ways of the Divine Government are, for the wisest purposes, generally dark and mysterious, but they are also at times like the light that goeth forth by which causes and intentions are dimly shadowed out, and sometimes more distinctly perceived. Something like this is now taking place. The fierce war carried on against the Church by the united force of all sects and divisions of nominal Christians and infidels, unnatural and criminal as it is, already gives more than doubtful indications that its result will be the more general diffusion and reception of Christianity.

Has it not placed our holy and Apostolic Church in direct opposition to Romish tyranny and corruption—to the melancholy superstitions of the Eastern Church—the reckless and deadly innovations of modern Dissenters, and all that is opposed to Gospel purity and truth? She seems like a city on a hill, conspicuous to the whole world, assailed by millions of enemies unable to prevail, exhibiting a spotless model of the primitive Church, and holding the Faith which was once delivered to the Saints. She will

never grow old, but will stand alone in the world—immutable amidst every vicissitude—immoveable amidst every fluctuation—one constant star in this universe of growth and decay—unfading and the same—one august, incorruptible, and glorious verity, shining with celestial light over the ocean of uncertainty and change. This model of the primitive Church, so beautiful and perfect, cannot fail to suggest that a departure from Apostolic usages and principles is the prolific cause of all the heresies and divisions which deform and disgrace the Christian world. This truth hath long slumbered, but is now coming into light, and, as it prevails, so will error and schism disappear. Some progress it hath already made in the hearts of those who are sincere inquirers after primitive truth, but its progress must be slow, for it is opposed to the pride of the human heart and the delights of the world. Even, after it carries conviction to the mind, the practical lessons which it teaches, and the changes which it demands, are too distasteful to our corrupt nature to be speedily adopted, or to admit of its infinite value being felt and acknowledged by the generality of mankind.

But the children of God can wait in patience for its gradual development—their faith tells them that it must, but not perhaps in our day, become the great question which shall engage the attention of the Christian world, instead of the ten thousand disputes by which it is at present torn. It may as yet appear little bigger than a man's hand, and few may distinctly perceive the overwhelming influence which it is destined to attain, for it will cover the whole earth, and bring back the disciples of Christ to primitive truth and order, unity, and peace. But, before this happy consummation can take place, many ages must pass away, for the powers of darkness will oppose in all their might the progress of this healing principle which is embodied, in all its ancient freshness, in the forms and doctrines of our beloved Church. And what shall we do as Ministers of a Church so favoured to promote this blessed consummation? The answer is plain. We are to cultivate, to the utmost of our power, and in all humility and godliness, the field of labour which a kind Providence has assigned us. For, though it be our duty, as far as in us lies, to extend Christianity over the world, and to make our Church the Church universal, yet we discharge this duty best by carefully imbuing our flock, both young and old, with her principles and practice, and that pure form of worship which she has adopted and sanctified.

V. The Church of England is essentially Missionary, and enjoys powers and facilities for the exercise of this attribute never possessed before by any other national Establishment, and, if in this Diocese we put forth her distinctive principles in gentleness and candour, but with uncompromising firmness, her rapid progress is certain, while the errors and superstitions of the Church of Rome on the one hand, and the crude and inconsistent heresies of the Dissenters on the other, will be strikingly exposed to every thinking mind.

Our Church, my Reverend Brethren, recognises in the truths of Revelation a most invaluable gift from God to man,—not the discoveries of science, but communications from heaven,—and she understands them as they were understood by the primitive disciples to whom they were at first revealed. She pronounces every novelty in their interpretation as at once condemned, because unknown to the first recipients of God's holy will—and she admits of no sure way of getting at this interpretation but by tracing it backwards to the first witnesses. Hence the writings of the Fathers, or early Christian authors, are valuable not so much for the opinions they contain, as for the facts which they attest. Matters of fact are capable of historical proof, and therefore each particular doctrine is susceptible of this test, by which we ascertain whether it was received in the Church from the beginning. If so received, it becomes our duty to submit our private judgment to the Catholic voice of antiquity. Now the Book of Common Prayer contains all those doctrines of Scripture which were acknowledged and believed by the Church universal in the primitive age, and rejects any other as spurious and unsound, or supported by insufficient evidence,—and in this we perceive the just and reasonable limit which she places on private judgment,—a limit readily admitted by the most scrupulous in all other matters. To ascertain the customs and manners of the Romans, for example,—their policy, jurisprudence and principles of religion, we have recourse to their ancient records and historians, and we would hold in contempt the man who preferred to such authority his own vague and foolish conjectures. And is it not still more necessary, in order to guard against error in our religious inquiries, to have recourse to the Scriptures, which are the early records of Christianity, and to their most ancient expounders? The Scriptures possess an authority of their own wholly distinct from, and superior to, any other records of former times. They have been from the first deposited in the Church, and their true interpretation, as regards their great doctrines, must of necessity be

that which she has declared in her authorised formularies and creeds. These creeds, and a great portion of the formularies of the primitive Church, have been adopted by ours so far as they can be clearly proved by Scripture. For the Church of England requires nothing to be believed as necessary to salvation but that which is either plainly contained in the revealed Word of God, or may be clearly proved therefrom. She gives countenance to no loose fancies, whether termed Evangelical or Catholic, but appeals to the Bible, and insists only upon such doctrines as may be proved to be historical facts derived from the Apostles, and retained in the Church from the first. Such is the acknowledged basis on which the Church of England establishes her principles, and proves herself Catholic and Apostolic. Nevertheless her true nature and character seemed, till lately, to have been in a great degree forgotten or very little understood, even by many of her professed children. The writings of her Reformers and martyrs, who constantly refer to primitive antiquity for the truth and soundness of their doctrines, were little read, and hasty and indistinct views on many important points began to be adopted, even by many of the Clergy, who ought to have been better instructed. Low views of the Sacraments, and of the priestly office were, publicly avowed and taught from the pulpit. A fearful neglect of obedience to the Church had become so very general that it ceased to be considered a duty. Erastianism was openly asserted by many of our rulers, and too frequently acquiesced in by the Clergy. There was also a faint-heartedness among sincere Churchmen—a disposition to sit still and await the storm,—a want of that bold and faithful spirit which fearlessly proclaims and fights for the truth. These evils were making great and alarming progress, when a few devout and learned men manfully and heroically came forward to stem the torrent, hopeless as the attempt seemed at first to be. Nor have they failed in succeeding to a great extent in the attainment of their object. They have been instrumental in reviving most important and essential truths, and in awakening the members of the Church to a higher estimate of her distinctive principles. They have called forth new and increasing energy in both Clergy and Laity. They have animated the luke-warm, regulated the course of the more zealous, and rescued the works of the ancient Fathers from the scorn of ignorance, and the pillars of the Reformation from oblivion. The tenor of their teaching has been like their lives, holy, meek, and consistent with the spirit of Christianity;

and they have, by their writings, caused the voice of the Church Catholic to be heard through the whole of the British dominions. But while I readily accord a high meed of praise to men who have been thus active in producing a change so salutary in our Church, I by no means consider them perfect, or possessing any other authority than that of individual writers. Nor do I profess to agree in all their opinions, much less in some of their expressions. To avoid one error, they have not at all times steered sufficiently clear of another; but it is our duty as Christians to judge by general effects and intentions, and not by incidental observations; and, in the present case, after making all the deductions which the most rigid justice can demand, an amount of merit still remains to which few writers can pretend.

Such members of our communion, if indeed they can be called members, as are opposed to the recognition of any authority in the Church,—to any divine title in the appointment of her ministers,—to any deep and awful views of the sacraments,—to self-denial, discipline, and obedience,—will condemn the writers to whom I have alluded, as promoters of unheard-of novelties and idle disputations: but those who believe and value the principles of Catholicity, will guard themselves scrupulously against general censure, even when lamenting and opposing particular faults. They will speak of such authors kindly and respectfully, as men engaged in the same good cause, and be more disposed to dwell upon their excellencies than their deficiencies.

In the present perilous times, my brethren, it is necessary for all of us to have our minds deeply and affectionately imbued with the distinctive principles of our Church, and to be armed with her creeds and articles, that we may be prepared against her foes, and, through the channels of her beautiful ministrations, to bring home with effect the truths of the Gospel to the hearts of our people. In doing this, we may safely appeal to the law and the testimony,—to the direct authority of the New Testament,—and the analogy of the Old,—to the writings of the Fathers,—and to the invariable practice of the Church Universal throughout the first fifteen centuries. Thus understood and brought forward, the Church of England will in time become the centre of unity of all that is good and wise, pure and holy,—the city of habitation, not only to those who make their escape from the Roman Babylon, and the thousand sects who are wandering in the wilderness, but to all the nations yet immersed in Pagan Idolatry.

VI. Time would not permit me to enter, with any degree of minuteness, into the system of the Church in her daily and occasional services,—her frequent communions,—weekly fasts,—holy anniversaries,—and the supply which she constantly provides of nutritious food to those who are hungering and thirsting after righteousness, and which, if carried out to the full extent that she wishes and directs, appears to be an attempt to realize heaven upon earth,—to make God all in all,—to bind men together by the ties of Christian brotherhood,—and to promote those tempers of child-like submission, humility, and unselfishness, which no believer in Divine revelation doubts to be the peculiar features of the evangelical character.

The provision which the Church has made for public worship, is one of her chief merits. The confessions,—the prayers,—the songs of praise,—the regular reading of the Scriptures, insure a degree of edification and instruction which no other branch of the Church of Christ can at this day furnish, and which, even in the worst of times, becomes an effectual barrier against division and error. The Book of Common Prayer is a substantial and permanent witness to the truth as it is in Jesus. It is, in a great measure, derived from the actual forms of Christian antiquity, and bears in all its parts the feeling and spirit of the primitive liturgies. Its regard to Apostolic faith and piety is manifest in every page, and we may boldly challenge our enemies to produce a single article of faith, in any of its parts, which is not, in substance, fully authorised by Scripture, and sanctioned by the authority of the Primitive Church. In our service, the people are actively engaged, as well as the minister, expressing their assent in the collects, prayers, and adorations, with a devout and audible voice; and in the Litany, where the minister offers the supplication, the people take the words, as it were, out of his mouth, and a scene is exhibited of simple and united worship, beautiful, affecting, and sublime. The priest and people become one in making their petition to the Lord,—and this not in two or three, but in ten thousand temples of our Church scattered throughout the world. Hence the propriety of a strict observance of the Rubrics among the Clergy, for, were the slightest deviation allowed, the beautiful unity and order of the service would be marred, and, instead of our congregations, in every part of the world, worshipping in the same words, with one mouth and one voice, this sublime harmony would be broken and destroyed.

Our preaching must consist of a faithful exhibition of the truth as it is in Jesus; the whole counsel of God must be declared to the people.—For “how shall they call upon him, in whom they have not believed, and how shall they believe in him, of whom they have not heard? And how shall they hear without a preacher, and how shall they preach except they be sent?” The end of preaching is, to beget and cherish, in the minds of our people, a sound faith as the ground of their obedience to the God of their salvation,—its subjects, the fall and sinfulness of man, the incarnation of God for his recovery, the humiliation and crucifixion, the resurrection and ascension, our weakness without the assistance of the Holy Spirit, the fleetingness of this life, the insufficiency of man to merit heaven by his own works, justification by faith, the need and nature of the Divine influence, the great importance of the Christian Sacraments, the social, moral and spiritual duties, the principles of love to God and faith in Christ, death, judgment, heaven and hell. Such are the wonderful and important topics of the preacher of the Gospel, and, if taught honestly and zealously, as the Church directs, they will not fail of promoting Christian holiness in every land. Nor do the truths which the preacher brings forward refuse the aid of human accomplishments in their enforcement and illustration. The Scriptures present truth in language worthy of her majesty and beauty. The choicest figures of speech, and those the most delightful to the taste and refreshing to the soul, may be selected from the parables and discourses of our Saviour.—The accomplished preacher views man in all his wants, wishes, and difficulties, and, in expatiating on the doctrines, precepts and examples which the Scriptures offer, he avails himself of all that is excellent and suitable to his purpose, that history, literature, or science can present.—It is thus that the preacher enlightens his hearers with the rays of heavenly truth and those sacred effusions which penetrate and delight the soul.—His doctrine, when duly prepared and sanctified, drops as the rain, and his speech as the dew, so that the souls of his hearers become like a watered garden, and like a spring of water whose waters fail not,—indeed the nature of our Lord’s kingdom on earth,—a dispensation of mercy and forgiveness, calling forth the virtues of penitence, faith, thankfulness, humility, and increasing love to the Saviour,—cannot be exhibited in faithfulness by any minister of the Church without producing visible effects on the lives and hopes of his congregation. Your whole energies must be employed, so far as the influence of precept and example can effect, to

gather within the pale of the Church the population of your parish or district,—to make the sons and daughters of the land the sons and daughters of the Church, the members and children of the same religious family,—and to carry the living spirit of the Gospel into every cottage, hamlet and town, within your missionary bounds, that the whole Province may be imbued with the spirit of Christ. Till this is in a great measure done, the people will, in a religious view, continue wretched and feeble : for the laws are negative in their effects : it is religion alone that instils positive good, and breaks the sceptre of selfishness. It is only the practical influence and operation of faith and piety that can soften the heart, and introduce those sacred charities and protecting virtues which are ever blessing and ever blessed. Nor ought we to forget, in the pulpit ministrations, that our people are members of society and the subjects of government. Hence the propriety of enforcing the spirit of true loyalty, contentment and obedience, of industry, frugality and self-denial,—the spirit of kindness, generosity and beneficence, of gentleness, patience and forbearance,—the spirit of meekness, soberness and chastity, of courage and magnanimity,—in short, all the qualities, virtues, and principles which become the man and the Christian in his individual, domestic, and social relations, and which naturally flow from love to God and love to our neighbour. Nor ought we to forget that it is our duty, by our exertions in the pulpit and out of it, to afford support and encouragement to those pious and virtuous men who are inclined to strengthen the hands of our Church, by keeping her noble and righteous objects steadily in view. We have received from England the principles of civil freedom and the frame-work of a liberal constitution, but such a gift, in order to be valuable, must be intimately joined to another gift, also received from the father-land, our pure and Apostolic Church. These gifts, if infused into one another, will become of the utmost value, for that man is little versed in the history of nations who is not aware that, unless disciplined and improved by religion, we are unfit for the enjoyment of true liberty. Universal experience teaches that impiety leads to anarchy,—superstition to despotism,—and Christianity alone to the establishment of rational and substantial freedom. It was my intention to dwell somewhat minutely on the great importance of a due preparation for the pulpit, but so many subjects crowd upon my notice that I must be very brief.

In a new and growing country like this, it is almost indispensable that our Ministers should be able, on the shortest notice, to address, with effect,

a congregation on the leading doctrines and duties of Christianity. We are called to officiate in log cabins, sometimes with little or no light, frequently in the open air, and often in situations where it is impossible, from the intervention of many circumstances, to make use of a written discourse. Now, in all such cases, it is desirable that the preacher should be able to edify and instruct the people. Such emergencies are sure at times to occur, and ought to be anticipated and prepared for. Nor ought the preparation to be slight and careless—a few subjects should be selected and carefully studied, and, if tolerable fluency and command of language be wanting, it will be wise to write out the sermon correctly and commit it to memory. It would indeed be prudent, especially on the part of the younger Clergy, to have several such discourses committed to memory, to be used as occasion may require.

As a general practice, my experience inclines against extempore preaching. If not attended with painful hesitation, it is commonly vague and powerless—accompanied with wandering—want of arrangement in the argument, improper use of terms, and tedious repetitions,—and, what is still worse, mis-statements of doctrine, and the rash outpourings of over-heated and irregular imaginations. Add to this that men of some fluency of speech, who have fallen into the habit of extempore preaching, seldom study their discourses with any degree of care; consequently they become indolent, and get into a sameness of expression and a narrow range of topics, on which they continually, as it were, ring the changes without profit or edification. I would therefore counsel every Clergyman to study and carefully compose his sermons, whether he take them with him when they are to be delivered, or not. Perhaps he may possess a great facility in committing them to memory; but it is a fearful presumption to go into the chair of verity, and attempt to deliver God's message to his people, without being convinced that we have done our best, by anxious study and meditation, to deliver it correctly. There are no doubt some men gifted with a natural eloquence, and who, from long habits of reading and reflecting on God's holy Word, are able to take out of their treasures things new and old, and deliver them with great unction and effect. But the great majority of ministers require all the helps which they are able to command, in order to prepare in a becoming manner for this part of the service of the sanctuary.

VII. That all your ministrations may be done in decency and order, and according to the uniform practice of the Church, you must be carefully

observant of the Rubrics. Even in your dress you must never forget that you are a Minister of the Church of England, and that you are required to use your clerical habit in the discharge of all your duties. The slightest deviation not only offends against the regulations of the Church, but against all those of your congregation who are acquainted with the prayer-book. You are lights on high which attract attention, and errors and inadvertencies, which would not be noticed in others, will not be excused in you. Remember that the vows of God are upon you, and that they are equally binding in small as in great matters, and that from these vows there is no discharge. Having adverted to the Rubrics, there are two which are, I fear, often neglected, and, so far, uniformity in the performance of our services is destroyed. I allude to private Baptism and the Churching of Women. As regards the first, any departure from the rubric is very censurable. I am aware that, in large congregations, it has sometimes been considered tedious to baptize children after the second lesson; but I feel persuaded that no congregation, rightly instructed in the Word of God and in the meaning of the baptismal service, would think the short intervention of an innocent candidate for the membership of Christ's Church a tedious or even an uninteresting ceremony. There is another excuse not unfrequently made which has, at first appearance, somewhat more of substance. You have, most of you, different stations at which to minister on the same day, and it is supposed that to administer Baptism, in the presence of the congregation, takes up more time. But this will not be the case, if the service, at other times, be performed in the solemn manner that the office requires, and the Church directs, and therefore it is to be feared that those who make this objection are in the habit of shortening or hurrying over the service. But, casting aside all such excuses as untenable, it may, on many accounts, be expedient to hold a public baptism every month after the second lesson, either at evening or morning prayer. The ceremony will occupy about twenty minutes, and the sermon or lecture may, if judged proper, be somewhat shortened. By this arrangement the congregation will not be detained much beyond the usual time. In the adoption of some such plan the beauty and solemnity of this sacrament will be restored, and, if it be considered an advantage, much time will be saved.

There should be no private Baptisms in houses, except as the Rubric directs, for parents will prefer bringing their children forward on such public days to any other season; and, in all such cases, the child, if it

live, should be brought into the Church, in order to be received as one of the flock of true Christian people. I am aware that the severity of our climate, during a great part of the year, renders a strict and literal compliance with the admonition that parents defer not the baptism of their children longer than the first or second Sunday after their birth, often impracticable: but here, the anxiety of the parents to have their children baptised, and the danger of exposing tender babes to the winter cold, and the difficulty of finding the Missionary, whose field of labour is so extensive, in case of any sudden illness, will justify the administration of private Baptism, at the Clergyman's discretion, on express condition that the infant be afterwards presented at Church according to the Rubric.

The other service which I desire to bring under notice is the Thanksgiving of women after child-birth, which is sometimes administered in private houses. Such a practice is destructive of the pious intention of the Church, whose object manifestly is that, when the woman has sufficiently gained her strength to go to the temple of the Lord, she should there resort, and make public acknowledgement of His late mercies vouchsafed to her, and, with the congregation of which she is a member, return thanks for her great deliverance. That the house of God is the first place to which every woman should go on her recovery, is the suggestion of true piety as well as the ordinance of the Church, but to repeat the service in a private room and call it churching, is a misapplication of the term; and to substitute it for the public service of our Church is to mar one of her chief beauties,—namely the interest which she expresses for all who are within her pale, on every occasion when they especially need her prayers. Yet, in those parts of the country where we have no churches built, the school-houses, or other places in which the congregations usually assemble for public worship, may, without impropriety, be used for the Churching of women.

VIII. The present state of the Province, my Reverend Brethren, calls upon you in a special manner to feed the lambs of your flock and to instruct them carefully in the truths of Christianity, and the principles of the Church. The Catechism, short as it is, contains in substance all that is necessary for a Christian to know, believe and practise, in order to salvation. But the Church is not satisfied with the bare rehearsal and remembrance of the words—she intends the Catechism to be an instruction to be learned and thoroughly understood—a text for the Clergy to comment upon, and branch out farther and farther, according to the growth and

advancement of those who are to be taught. Catechising is a work of great benefit to the Church of God,—a duty required to be anxiously performed by every Clergyman under canonical obedience. An excellent help, in promoting its success and efficiency, will be found in the establishment of Sunday Schools, one of which ought, if practicable, to be attached to each congregation. I say if practicable, for I am aware that in some places it may for a time be impossible to find competent teachers, and it is not in the power of the Clergyman, with so many engagements on his hands, to give more than a general superintendence. Yet much may be done. The children may be collected and brought regularly to Church, where they are taught to reverence the Sabbath, and, with their parents, friends and neighbours, to worship God, who is every where present, and particularly in the Church. They may be accustomed to join in the services, and thus verify the prophecy, “out of the mouth of babes and sucklings thou hast perfected praise.” And if the truths of the Catechism be judiciously illustrated from sacred history, a thing by no means difficult to be done, life and body will be given them, and thus, connected with facts, they will be more deeply impressed on the hearts of the young, and more readily recalled to practical application. In every age, the Church has held Catechetical instruction to be of the first importance to the growth and progress of religion. In early times, schools were established in every city, expressly for Catechumens, over which men of the greatest talents and learning were appointed to preside. Each particular Church had its Catechists, and it has been often said that, next to an Established Liturgy, Catechetical instruction, carefully performed, has, under Divine Providence, been the great preservative of the Catholic Faith.

In addition to Sunday Schools, it is desirable, wherever it can possibly be done, to attach a Day School to every congregation, in which religion shall form the basis of all instruction; for nothing can be more senseless than the notion that learning to read, with a little arithmetic, geography and writing, is education. Is it not a fact, notorious in itself and admitted by every person of experience, that the experiment of making men good in proportion to their knowledge has hitherto failed, and that nothing short of that enlargement, elevation, and purity of the affections and moral feelings, which our holy religion is alone fitted to impart, can be reckoned upon as an effectual renovator of a nation or of the world?

Such schools present the most convenient and effectual means of instructing old and young in the distinctive principles of the Church, an

accurate knowledge of which is our chief safeguard against schism and dissent. They may be taught the glory of the visible Church, and the blessings promised to her, and which can only be conveyed, through her, to her members. They may be enlightened respecting the nature and duties of the ministerial succession, which is by many in the present time so lightly esteemed, and it may be shewn to be the natural channel for those gifts and promises which our Saviour offers to faithful believers.—With respect to the doctrine of the Succession, it is a fact which can easily be proved from history to the full satisfaction of every reasonable mind, and as our Church enjoys this high privilege, she is the only Protestant one in the British dominions which can be quite sure that she duly administers the Sacraments of the Lord. The youth may farther be taught the entire compatibility of Christian obedience with Christian liberty, and that the authority claimed by the Church is, from its nature, reasonable and essential to her healthy existence. When such principles are sincerely received by the young and old of our congregations, the sin of division, as it is stated and characterized in the New Testament, will no longer appear venial, but a serious offence. To bring forward these things prominently in your schools, and at seasonable times before your people from the pulpit, may at first seem strange and new, but, as their importance is perceived, the novelty will wear off, and their inculcation is absolutely necessary to restore a proper knowledge of the Church, and that veneration which she merits as the Spouse of Christ. Nor will the frequent enforcement of such principles be less advantageous to you, my Brethren. They will incline you to think more of the nature of your office in its highest relation, and to draw your thoughts from dwelling too much on its social, secular and civil duties, and you will become more deeply impressed with the truth that you speak as the Ambassadors of God—that you have a responsible charge over your flocks—that you have been regularly commissioned to that charge, and have not only received authority, but the pledge and promise of Divine aid, for its exercise—that this sacred gift has been conveyed to you through means appointed by the Apostles. Matters so important, thus frequently brought before you, are such as to fill you with humbleness and fear at your own (at best) unworthy discharge of them, and to impress more deeply on your minds the necessity of vigilance and circumspection as to your own conduct, even on points which, in other persons, are deemed immaterial.

The certain consequence of such teaching of the young and old of your congregations, will be to check them from attending dissenting places of

worship, where they can only hear a partial view of the truth, and to attach them more steadfastly to their own Church, which keeps nothing back, but delivers the whole message of God in its Apostolic purity and fulness.

Nor will Clergymen, who thus follow out their duty unwaveringly among their people, asserting what they believe to be the truth on these important subjects, publicly and simply, but without asperity or ostentation, fail, eventually, to be respectfully regarded by all conscientious Dissenters as honest and zealous men, though, in their opinion, perhaps, maintaining narrow and untenable views. Nor will you meet more opposition from the denominations around you, than others who are far less scrupulous, because your lives will be a proof that your opinions are no party matter, but the expression of a practical and deep-rooted conviction.

Your judicious exertions in these matters are, at this season, inconceivably important, when attempts are making to introduce in this Province that vicious system of education which has been repudiated in England. A bill for the establishment of Common Schools has been submitted to the Legislature, which, in its provisions, seems studiously to avoid all reference to religion, and by which the Clergy are virtually excluded from any control over the education of the children of their respective congregations, while it invites ministers of various denominations to participate in their management and direction, and thus to sanction a system destructive of all principle.

In order to prevent the passage of a law so injurious to the best interests of man, I considered it my duty to petition, in my own and your name, that the education of the children of our own Church should be intrusted to their lawful Pastors, subject only to such regulations as may insure uniformity in the secular branches of study; and that an annual grant from the assessments raised, proportioned to the number of children ascertained to belong to our communion, be awarded for their instruction.

Should this reasonable prayer be granted, we shall be able, by what our own people will do, and assistance from the religious in the mother country, to establish Schools far superior to those now existing in the Province.—But, if refused, we must not faint but persevere in our application every session. The modification we request is so just and reasonable that it cannot be long withheld, since it has been already acted upon both in England and Australia. In the mean time we must increase our vigilance in promoting the religious education of the children of our people, and in opposing a system which we conscientiously believe to be anti-Christian,

and whose tendency is to degrade the religion of the Cross, and banish the Bible from the country. I need scarcely add, that attention to the religious instruction of the young, must ever be identified with our profession; nor will such attention add much to our labours; on the contrary, it will, in a short time, diminish and render them more agreeable. To aid the feeble efforts of childhood, when innocence and love are yet in their purest state, cannot fail to produce great delight,—for it is in perfect accordance with the benign dispensations of God, who, to the performance of our greatest duties, annexes the greatest pleasures. And is there any duty more necessary and important, than that which requires each generation to train and lead forth its successor in all righteousness? It is true this duty, which naturally yields the highest gratification, has been, from the want of consideration, and the selfishness, and the folly of mankind in general, so lowered as to be in most instances a task of extreme drudgery, and this shews the lamentable ignorance which still prevails in regard to a good education. Nor will it be altered till little children are brought to Christ, and their confidence and love, of which their mother is the first object, and which rest not on the convictions of the understanding, but on the instinctive faith of the heart, and are the gift of Him in whom we live and move and have our being, shall be made to pass through the mother to their God and Saviour, and embrace all the verities of the Christian religion, and carry them into living practice.

In contending that the youth belonging to our own people should be brought up in the bosom of the Church, and that there can be no sound education in a Christian land except it be founded on the principles of the Gospel, you must be prepared to meet with the most unjust reproaches and accusations. For that spurious liberality which patronises such systems, is totally without true liberality, and is intolerant of all honest and religious principles. By its adherents you will be treated as bigots, and the enemies of free inquiry and intellectual progress. But let not such calumnies disturb you, or produce a moment's hesitation as to the course you ought to pursue. Bigotry, or blind zeal, is not more inconsistent with Christian charity, than it is at variance with the spirit of the Church of England. Her zeal is neither blind nor unreasonable, neither fierce nor uncharitable. She seeks, in that meekness and sobriety which proceed from a deep conviction of the truth, to bring up her children in the admonition and nurture of the Lord, and to teach them Christianity as Christ and his Apostles proclaimed it. And are we to depart from her

prescribed form in this important matter, because we may subject ourselves to the imputation of bigotry? Are we not bound, under the most solemn obligations, to feed the lambs of our flocks who have been received into the Church by baptism, and whom she watches over and cares for in all holy tenderness and love from the cradle to the grave,—and to cherish in their hearts an affection for that form of Doctrine, Ministry, Sacraments, and Worship which she has received from her Divine Head? Nor, if accused that by entertaining such views and sentiments we confine salvation to the Church, are we to be moved; for we charitably hope that our Saviour's merits and grace will be extended to the piously sincere of all denominations. But knowing and believing that a Church, or Divine Society, has been established by Christ and his Apostles as the regular and ordinary channel of salvation, it becomes our duty to unite ourselves, and all over whom we have influence, to that Divine Institution, that thus joined together in holy fellowship, we may become an holy temple, acceptable unto God.

IX. Another emanation from that infidel spirit which seeks to separate religion from education, and little less destructive of the true faith, is that of various denominations uniting in Societies for religious purposes.—Now, my brethren, the Church, and the Church only, should be our foundation and boundary for useful purposes, exertions, and operations. Our distinction should be Church-membership, and our Societies should be Church Societies.

The Church of England contains within her bosom two great Institutions or Societies for the promotion of Christianity, both at home and abroad. We daily feel their benign influence. To the one we are indebted for the Establishment and support of the Church in this Diocese—to the other for Bibles, prayer-books, and tracts for schools and private edification, and for the supply of many other pressing wants to which we are continually exposed. These Societies are identified with the Church, for the Bishops are at their head, and they are entitled to the support and active co-operation of all her members,—and this not from the spirit of party, but because they proceed under the guidance of the Church, and are adequate, if properly sustained, to the accomplishment of all their sacred objects. Were we therefore at liberty to divide our means and exertions among different associations, it would be unwise, because we can achieve a much greater amount of good by confining ourselves to these two powerful institutions.

There is indeed reason to suspect the sincerity of those Clergymen who prefer mixed religious Societies to those belonging to the Church, and

that they are actuated at best by a partial attachment to her doctrines and system of government. It is difficult to imagine how a true lover of the Church can abstain from belonging to her Societies, or remain regardless of their existence. We are surely justified in entertaining a doubtful opinion of any man who professes to belong to a Society, and yet evinces an indifference to its interests, and an opposition to its doctrines and institutions. There is, in such conduct, a disregard of solemn obligation,—a culpable inconsistency,—even a want of that common integrity which is necessary to the prosperity of all civil and commercial associations.

To these Societies the Church imparts a power and weight which they could never otherwise possess, and in return they give aid to her action, and enable her members to do, by combination, what they could not effect so well, either as a Church, or as insulated individuals. Since no man can be a good Christian unless, having the means, he contribute assistance to Gospel institutions, so no man can be a good Churchman unless he contribute, with a decided preference, to the Societies in connection with the Church. These Institutions are maintained in order to carry the influence of our Church beyond her exact limits—to strengthen her exertions—to fortify her with new weapons for her holy warfare in the domains of ignorance and unbelief—to subjugate distant provinces to the cross of Christ,—and at home and abroad, wherever there is darkness or wretchedness, wherever there is mental and spiritual thralldom, there to speak in the accents of compassion, and to stretch out the hand of relief, and there to light up the lamp of truth, and to bear onward the mild sway of Christianity. And have we not seen some of these glorious results accomplished by our Church, when pouring the full and concentrated flood of her strength, through the channels of these Societies, against all the barriers and obstructions which resisted the waters of life?

When Clergymen of the Church are seen supporting other religious Societies, attending their meetings, and taking an active part in their management, we are bound to believe that they are labouring under a strange delusion, or have forgotten their sacred position. Such conduct argues a melancholy indifference to their professed opinions, and a lukewarmness in regard to the Church, incompatible with their ministry. The inference drawn by the ignorant or less informed is, that all denominations are the same, and their points of difference of no moment. And great is the mistake of those who think that by such laxity they become popular and win over Dissenters. On the contrary, sincere Dissenters

can scarcely fail to regard them as faithless to their own Church, and ready to desert her for temporal considerations. Nor ought it to be forgotten that such pernicious examples weaken the attachments of our congregations to our Church, and in many cases increase her opponents.

Let us never forget that the first great Protestant Societies for the Propagation of the Gospel, Promoting Christian Knowledge, and educating the poor, originated within the bosom of our beloved Church nearly a century before any other similar institutions existed,—and shall any of us neglect or desert them? The times require more than usual circumspection on the part of both Clergy and laity in regard to their attachment to the Church and her Institutions. There must be no backwardness or falling away in this part of her Unity. It is her glory to breathe the true Catholic spirit,—combining, in her creed and liturgy and government, all that is best and wisest in the doctrine and discipline of other Churches, and it is our duty to unite, as one man, in exhibiting this her true character to all inquirers, and her mighty claims, not only to the love and veneration of our own people, but to the respectful admiration of all.

As an earnest of your attachment to that Church, of which you are the chosen Ministers, suffer me to persuade you to establish branches of the two Church Societies at all your Missions and stations. Do not say, we are poor—we are scattered,—indifference and apathy prevail,—for these are obstacles which your zeal must surmount. There may not, with the greatest exertion, be the power of doing much; but, if the widow's mite be given with a willing heart, it will be thankfully received, and, with God's blessing, it will increase. The bread cast upon the waters will be surely found, though not, perhaps, till after many days; so your labours to establish such Institutions may be some time in producing much fruit; but we should never give up—it is a good work, and must come to good. Without entering into any minute details it is sufficient to remark, that this Diocese should form one great Association, acting through a central and supreme Committee under the superintendence of the Bishop. In each District an auxiliary Association should be formed with its working Committee. Lastly, each parish or congregation should constitute an Association in connexion with that of the District, for it is only from a complete organization of this kind, embracing every Churchman in the Diocese, that we can look for a full measure of success.

The parochial or congregation association is the basis of the whole, and its gatherings from each of its members will compose the funds for

accomplishing the benevolent objects of the Diocesan Institution. To every parish, or congregation, the immediate advantage will be a supply of bibles, prayer-books, and tracts for Sunday Schools, and, in time, lending libraries; but above all, the pleasing reflection of contributing, in however small a degree, to the extension of Christ's kingdom. In this way every parish becomes a Missionary Society, and its pastor the agent of the General and District Associations, and it will be his duty, and doubtless a duty after his own heart, to do his endeavours to induce every baptised person to become an active and efficient member,—first instructing, and then interesting them, in the success of the association, engaging their offerings in its support, and transmitting them when made to the treasury of the Church. The General Committee may consist of one or two members from each District, to meet occasionally as business required, appointing a sub-committee to watch over the Depository, and to carry out the plans and objects of the Institution. Such an Association offers facilities for disposing of many other matters in the present state of the Church; for instance, urging on all who are able to add to her scanty endowment, and assisting in giving it efficiency and safety. Such an institution would give utterance as it were to the voice of the Church on all necessary occasions. It would enable her to unite all her members, with one heart and one soul, in carrying out the objects of the two great Societies of which we would in that case have become an intimate part, and by which we are supported and furnished for the sacred work. Nor would it fail to be a subject of honest gladness to our members, to feel that they were acting in immediate conjunction and unity with the two noblest Societies in Christendom, whose operations embrace the whole world, and in whose sympathy, beneficence, and love, they would be partakers.

X. The advantage of annual meetings of the Clergy of the Diocese has been frequently a subject of deliberation, as tending to promote brotherly kindness and a more complete unity in our proceedings. Such periodical conventions were naturally suggested by the example of our neighbours in the United States, and appeared to be in some degree required by the remoteness of our situation from the Mother Church, and our need of mutual sympathy and support. Entering cordially into these feelings and reasonings, I made all the inquiries in my power, when last in England, respecting the nature and objects of Diocesan Synods, but with very limited success. There is no English work of authority on the subject,

and, though recourse was had to the elaborate work of Lambertini, the information that could be gleaned was meagre and imperfect. It appears that the introduction of lay members in any such assemblies of the Clergy, for Ecclesiastical purposes, is altogether without the sanction of antiquity, and was forced, I believe, on the Church of the United States by circumstances which the Bishops thought at once certain and decisive, viz. that the Laity of the Church would not consent, without that provision, to receive Episcopacy. This concession appears to those who are best acquainted with the history of the Church, and feel her sacred character as the spouse of Christ, a most dangerous innovation on her Constitution, and likely to lead in time to the most deplorable consequences.

In regard to matters of doctrine, and things spiritual, it is generally allowed by most persons professing Church principles, that the Laity ought to have no voice, yet there are many who insist that even in these the Laity should be permitted to express an opinion. On the other hand, the question, whether Laymen should be allowed a voice in the management of the temporal concerns of the Church, is not without difficulty, from the intimate union that is frequently found to exist between things temporal and spiritual in Ecclesiastical proceedings.

Diocesan Synods, whose decrees are called Constitutions, are convoked simply by the Bishop. The secular clergy are bound to attend, and such regulars as are not particularly exempted. But all may be summoned when matters affecting the whole body of the Church in the Diocese are to be considered. Laymen, according to the practice and custom of the Church, are most admissible in Ecumenical Councils,—less in Provincial,—and least of all in Diocesan Councils or Synods. In none, however, are they admitted as judges, but merely as witnesses, or as executors of the decrees that are adopted by the Convocation, Council, or Synod. Custom may sanction their presence even in Diocesan Synods, and Bishops may invite them, though not to vote, but even this only at times when matters clearly temporal and connected with the State are the subjects of deliberation. Sometimes Bishops consult Laymen before they propose their Constitutions to the consideration of the Clergy, but they need not follow their opinion or advice unless they think fit. Such Constitutions may be imposed by the Bishop to regulate the affairs of the Diocese, without the consent of the Clergy, but, in all cases, the Bishop is specially bound to protect his Clergy, to prevent any encroachment or aggression on their rights, or a trespass, by Laymen, on sacred things.

Not satisfied with this scanty information, I consulted some clergymen, of high standing and learning in the Church, on the subject of annual Synods or Convocations, as applicable to this Colony. The reply was—What particular business can you have to transact, or on which to deliberate? You are a branch of the United Church of England and Ireland, situated in a distant dependency. The Constitution of the Church has been long settled, and you can make no movement but in accordance with her principles and practice, and, consequently, after she has led the way.

A Diocesan Synod can only take cognizance of such matters as are peculiar to the Diocese, and dispose of them in a way that is agreeable to the usage of the Church, of which you are an integral part; for it has no power to interfere with any thing, directly or indirectly, that has been determined and settled by superior authority. The unity of the Church must be preserved, and this can only be done by confining the power of legislation to the head, and restraining the branches. Moreover, to hold annual or even frequent Synods in a Diocese so extensive as yours, must be attended with great expense and spiritual inconvenience, and for such evils there appears no equivalent. On the whole, it was their opinion that the usual Episcopal Visitation—the periodical meetings of the Church Societies established, or to be established,—and associations of the neighbouring Clergy for friendly intercourse and spiritual edification—might afford, in a more convenient and effective manner, all the advantages that can be reasonably expected from annual Diocesan Synods.

XI. Some years have now elapsed since it was determined, after many doubts and scruples, to employ the press, as a means of counteracting error and diffusing religious knowledge through the Diocese, and, being connected with the Church, to remove the prejudices that were entertained against her, and to bring prominently forward her Apostolical character, the purity of her doctrines, and the great value of her institutions. A journal, entitled *The Church*, was in consequence established, and the results have been most beneficial. Though not possessing any other authority than that which has been most willingly accorded to the sound discretion and superior ability of its accomplished Editor, it has, nevertheless, been found a convenient channel for all official communications from the Bishop to the Clergy, and on this account it may serve their interest, as well as their convenience, to become subscribers. The circulation of the paper has increased far beyond expectation, and, I believe, exceeds that of any weekly journal in the Province. Still, with a little trouble,

it may be much increased, were the Clergy, as I think they ought, to give their diligence in promoting it. My reason for noticing *The Church* on this occasion, arises from a conviction of its great usefulness, and this induces me not only to suggest the continuance of your support and patronage, but your active influence in recommending it to the favourable consideration of your own people and neighbourhoods, and to forward from time to time to its Editor such notices and statistics, connected with the Church, as it may be in your power to furnish.

Conducted, as it has hitherto been, and as we have good reason to hope it will continue to be, under its new management, it cannot fail of producing much public good, not only by correcting bitter opinions against the Church, which are still sedulously propagated, but by bringing home to the hearts of many, yet far removed in the back settlements from our spiritual ministrations, the truths of the Gospel as they were taught by the Apostles, and reviving in others the blessed recollections of infant years.

XII. Now, my Reverend Brethren, I trust that you will bear in mind the important matters which I have brought before you, and that they will be the frequent subject of your meditations and your prayers. If the holy Apostles, with all their gifts and graces, needed the prayers of their fellow Christians, how much more have we need to pray for one another, that the word of God may have free course, and our ministry be blessed to His glory? In this Diocese, containing nearly half a million of inhabitants, there are many denominations more or less active in their operations—often opposed to, and rarely moving in harmony with, the Church, or with one another. In dealing with them, we require to be wise as serpents and harmless as doves,—firmly, but without offence, maintaining our distinctive principles, and clothing ourselves with all those Christian graces which belong to faith, piety, order and peace. So prepared for doing the work of Evangelists, we may, with holy boldness, look forward to the time when the whole Province will become like the garden of the Lord. Few of us, my Brethren, may live to behold so blessed a consummation as the Diocese studded over its whole surface with Churches and pious congregations, but such a time of refreshment will come, and it is our duty, in the mean while, to use our utmost endeavours that it may come soon—that the promises of our Lord respecting His Zion, may, in this country, be fulfilled,—that His kingdom may come with power,—that all blindness may be done away, and every obstacle removed which in any

way hinders our Catholic and Apostolic Church from receiving into her bosom the vast majority of our growing population.—“Now the God of Peace that brought again from the dead our Lord Jesus, that Great Shepherd of the Sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever.”—Amen.

A

CHARGE,

DELIVERED TO THE CLERGY

OF THE

DIOCESE OF TORONTO,

AT THE

TRIENNIAL VISITATION,

Held in the Cathedral Church of St. James, Toronto,

ON THE 6TH JUNE, 1844,

BY THE

HON. & RIGHT REV. JOHN STRACHAN, D.D.,

LORD BISHOP OF TORONTO.



COBOURG:

PRINTED AT THE DIOCESAN PRESS.

1844.

CHARGE.

MY REVEREND BRETHREN:

In meeting you in visitation for the second time, I can with great truth assure you that I am, at this moment, more sensible of the awful responsibility of my sacred office and my insufficiency fully to discharge its important duties than I was at the first. I have nevertheless had many things to encourage and support me in the exercise of my duty, and amongst others the well-grounded hope that notwithstanding my deficiencies, I should be sustained by the labours, the prayers, and affection of you, my Brethren, with most of whom I have lived so long on terms of paternal and cordial friendship, and I have not been disappointed.

I. I have been deeply affected with the kind reception which I have everywhere met with in my various travels; the more especially because I am persuaded that the respect
Introduction. was paid not so much to my person as to my office, the duties of which I have sought to discharge with all the regularity, temper, and impartiality in my power; and it would be a matter of sincere regret to me if, during the period that I have presided over this Diocese, I should have done any thing unkindly or unjustly in any cases of discipline and difficulty which may have occurred; and should any such case be pointed out, I shall rejoice in setting it to rights.

The more early part of the summer of 1842 I spent in establishing throughout the Diocese branches of the Church Society, and on the 19th of July I proceeded to visit the Indians on the Manitouawning Island and at the Sault Ste. Marie, and returned by St. Joseph, Michillemackinac and the River St. Clair. At the latter place I landed and visited all

the Missions west of Toronto, and reached home on the 3rd. of October; having consecrated during my journey two Churches and one burial ground,—confirmed 756 persons at 24 different stations,—and travelled by land and water about 2500 miles. During the whole of this long journey, God, in his mercy, blessed me with excellent health, insomuch that I was never prevented from keeping my appointments with punctuality, and discharging every duty that awaited me.

My journeyings during last summer commenced on the 10th of June and ended on the 21st of October. I visited the Niagara and Home Districts, those of Simcoe, Colborne, Newcastle, Victoria, Prince Edward, Midland, Eastern, Bathurst and Dalhousie. My travels were not quite so extensive as those of the former year, but there was much more actual duty to be performed. The Confirmations at seventy-eight stations were 2923,—Churches consecrated five, and burial grounds two,—Sermons and Addresses delivered 155,—miles travelled about 2277.

In October 1839 when I returned from England to take charge of this Diocese the number of the Clergy was 71, they have since increased to 103. Many changes and casualties have, in the meantime, taken place. Some have removed, to employ themselves in other portions of the Lord's Vineyard, and a few have been called to give an account of their stewardship, and, it is hoped, to receive a blessed reward.

In my first progress through the Diocese in 1840, the number confirmed was 1790. During my second, this number was more than doubled, the aggregate being 3901, and had I been able to reach six or seven places which I hope to visit during this summer, my confirmations would have somewhat exceeded four thousand.

This increase, my Reverend Brethren, is very encouraging, as it manifests your zeal and devotion to your arduous duties, while it leads me to hope that if it please God to spare me to make a third Visitation round the diocese, the increase will still be greater.

I am truly grateful for the consideration and substantial kindness which I everywhere experienced from you and the Laity, and I was delighted to witness your active and untiring devotion to your labours, as their fruits were shewn in your increasing congregations and the numerous candidates presented for confirmation. I found many of you working beyond your strength, and to some I judged it necessary to suggest the propriety of regulating their exertions by a due regard to the continuance of their health. From a review, therefore, of my Visitation and its results, I have abundant reason to be thankful to the blessed Head of the Church, and earnestly to pray for the continuance of His presence.

II. In regard to our Indian Missions, we have also reason to be grateful. They may be all considered prosperous in proportion to the time which has been employed in their Indian Missions. formation and instruction. The Six Nation Indians on the Grand River, and in the Bay of Quinté, continue to make good progress under the careful and unwearied teaching of their three diligent and pious missionaries. At Muncey Town on the River Thames, the Indians are much improved under the judicious and able management of the Rev. Richard Flood, who notwithstanding his Mission at Delaware, continues to devote to them a large portion of his time. At Walpole Island we cannot be said to be yet fully organized; but we still look forward in hope.

With what I saw of the Indians on the River Sable, I was much pleased. I found them very industrious and intelligent, and cultivating a tract of land which they had purchased from the Canada Company, and with so much success as amply to supply their simple wants. They were exceedingly anxious to have a Clergyman and schoolmaster settled among them, and promise every assistance that it may be in their power to give. Through the kind interference of the Diocesan Church Society I have been enabled to place a School-master among them, who has been already of great use, and appears to be a person worthy of confidence. I have not yet sent them a

Clergyman, nor do I know when I may be able, as we have so many other places whose claims are still greater. But they have not been altogether neglected; for the Rev. Mr. Pine, notwithstanding his many stations and onerous duties, has made them several visits to their great joy and comfort.

There is not within the Diocese a more interesting Indian settlement than that of the Sable. The Chiefs and People exhibit so much good sense and such a desire for religious instruction, and at the same time are so humble and sober in their expectations, and so grateful, that it is a pleasure to have communication with them and to shew them favour.

The Church mission on the Manitouawning Island is in a prosperous state, and were it made the interest of the Indian families scattered along the shores of Lakes Huron and Superior to congregate and settle there, and were the church, so long promised, built, it would be productive of the most salutary effects. Already the Indians have acquired more correct ideas concerning marriage,—a strong desire to have their children educated like the whites,—a disposition to raise the condition of their women,—to abjure idolatry, their Prophets, and the medicine-bag,—and a growing sense of the sinfulness of murder, drunkenness, implacable enmity, and revenge.

The religious instruction and civilization of the Indians must go hand in hand; or rather they must be incorporated as it were with each other. Many years ago I drew up a plan, at the desire of His Excellency Sir Peregrine Maitland, for the conversion and civilization of all the Indians within the Province of Upper Canada, upon which he was beginning to act when promoted to the government of Nova Scotia. Some little has been done by Government since, and as much by the Church as she was able; but the times have not been propitious. On this important subject I might enlarge with advantage; but I have so many other topics to which to advert, that I shall content myself with two general observations:—

1. All the different tribes of Indians whom I met, heathen as well as christian, appeared fully aware that the time was rapidly approaching when they must alter their mode of life. Hunting has become exceedingly precarious: the wild animals along the shores of the Lakes and even in the interior, are extremely scarce or rather nearly extirpated: fish, though generally abundant in the Lakes, fails at certain seasons; and the superior comfort of the Indians already settled, and of the few whites who are permitted to remain among them as artizans, has not been unobserved. But their disposition to rove and not to remain in one place, continues to prevail. They have a great antipathy to steady labour or occupation, although not now insensible to the benefits it confers. It is nevertheless a great advance, that they have become convinced of the greater comfort of fixed habitations. Their reason is now with us, though their habits remain against us; and therefore these habits should be our principal object of attack: not perhaps openly and still less in an overbearing spirit, but gently, cautiously, and by degrees. It is a forward step to persuade them to continue in one place a portion of the year, and during that time much may be done, in a variety of ways, to weaken their wandering habits. The general impression which they now feel that they cannot live much longer as formerly, proves that the time has come for the Church to put forth all her energies to bring them to Christ, and I trust the government will not be slack in granting us substantial assistance.

2. The Indians are all anxious to have their children educated, and are not unwilling to leave them in the Missionary settlement, if they can be supported while they themselves are absent on their hunting expeditions. These children are found as apt to learn as those of the whites, and acquire the common branches of instruction and expertness in the mechanical arts with equal facility. There is an excellent School of Industry for Boys and Girls at the Mohawk Village on the Grand River. The Boys are taught useful trades,

and the girls knitting and sewing and household work.. At the same time, their religious education is carefully followed up. They are found to be docile and quick of apprehension, and very soon become clean and tidy in their persons. Here again is a great advance, if diligently improved, towards the conversion of the Indians. The Church can reach the parents through the children; and even should she be less successful with the adults, she can gradually get possession of the rising generation, and, in half an age, the tribe becomes christian.

III. But while I saw much to call forth our thanksgivings to Almighty God in passing through the Province, from beholding the vigorous progress of the Church wherever she found an opening,—the Congregations that were forming in all directions,—and Churches, of a simple and cheap structure, that were rising in every district,—there is another aspect which the Diocese presents of a far different character, and in which it exhibits, I must in sorrow confess, a melancholy picture.

In this view, the map of the Diocese of Toronto, notwithstanding what has been done, presents an appalling degree of spiritual destitution. To the District of Ottawa, comprising nine townships, or more than a thousand square miles, I have not yet been able to send a single resident Clergyman. In the Wellington and Victoria districts, each containing twelve townships,—in all, nearly three thousand square miles,—we have only two Clergymen. In other directions large portions of the country remain entirely without Gospel privileges, and have never seen the face of a single Clergyman. Some again are visited occasionally by a travelling Missionary or the nearest resident Clergyman; but such visits are from necessity very rare and at long intervals. Even in the more early settlements, the Clergy reside at a great distance from one another, and a large addition to their number is required to afford any thing like the regular ministrations of the Church in the neighbourhoods which are the most favoured. We daily meet with Settlers who tell us in deep sorrow that they have

never heard Divine service since they came to the country ; or if it chance that a travelling Missionary makes his appearance, he is a stranger whom they may never see again, and whom they cannot send for in the hour of misfortune, or of death. In fine, nothing happens for months, nay for years, in many of our townships, to remind the Inhabitants of the existence of the Church of God.

Moreover our people are so dispersed over the whole face of the Colony, that where there is no town, or where the population is not dense, it is very difficult to collect a tolerable Congregation ;—the individuals have so far to come, and the roads are generally so bad.

By the last Census, the Members of the Church are allowed to be 128,897, out of 496,055, the whole population of Canada West,—or little more than one fourth, spread over a Country nearly equal to Great Britain. I say allowed, because we have good reason to believe that the number is much below the truth. Many of the persons employed to take the population, are hostile to the Church of England, and delight in diminishing her numbers. I am therefore disposed to think, from observation, and the returns of certain places known to be correct, that our people are nearer one-third than one-fourth of the population of the Diocese. They are, nevertheless, as we have already remarked, so dispersed as to render it exceedingly difficult to supply them with religious instruction, unless we had many more Clergymen than would be sufficient were they concentrated. Our people are not only thus dispersed over a vast surface, but they labour under the further disadvantage of being mixed up with hostile sects, and hence many of them never having witnessed the ministrations of the Church, fall away to the Dissenters rather than attend to no divine worship. It is, indeed, true that numbers of them return when a Clergyman is sent to reside among them. But the delay, which is frequently long, is attended with the most pernicious effects ; for although many continue long to cherish their attachment for the Church, and perhaps

always lean towards her, yet their Children, never having beheld the Church in the beauty and holiness of her worship, and hearing her every day spoken against, are in great danger of being entirely lost.

Having only a portion of the population and very few Clergymen, we are unable to proceed in a very systematic and orderly manner. Instead of a small compact Parish, our Missionaries, with a very few exceptions, have a number of separate stations many miles asunder, and some of them several townships, each of which, if full of people, would make fifteen or twenty English parishes. All, therefore, that we can do to contract the sphere of their labours, is, to place a Clergyman between every two, as opportunity offers, and to follow up the same process, until, in the end we reduce the space and population to something like a parish which one Minister may superintend. Such, indeed, is the process which we have in progress: it must of necessity be slow in operation, and many generations will I fear pass away before it can be fully accomplished; but it is God's work, and, in His good time, He will render it effectual to the evangelizing of the whole province.

It has always appeared to me that we are opposed by greater difficulties in restoring a Colony like this to the true faith, than many of the Missionary Bishops in former times had to encounter in converting the Heathen. It is manifest that we have not the benefit of several causes which operated much in their favour. In former ages when the Missionary Bishop and his Clergy came among the Heathen, they gradually extended their boundaries on every side of their first settlement. So soon as the space was too large on account of population and distance to make it convenient for all to assemble, it was divided into districts or parishes, in such a manner that each might contain a population not too numerous for one Clergyman to superintend, and become acquainted with. In this way were Parishes and Dioceses parcelled out till they met other Parishes and Dioceses. In all this the Bishop was

greatly assisted, in the first place, by large Proprietors, for in general each Parish took the form of an Estate. A Proprietor, when converted, proposed to the Bishop to build a Church, and promised to furnish adequate support to a Clergyman to instruct himself and his people, provided the power was conceded to him of selecting one from among the Clergy whom the Bishop deemed qualified for the charge. Hence the origin of lay-patronage, which rapidly contributed to the establishment and extension of the Church. In this way religious instruction was provided for the people by those who were able to defray the expence attending it. Proprietor after proprietor followed this example, till the whole Province or Kingdom became divided into Parishes or Dioceses, and thus gave rise to national establishments. But in this Colony we have few such Proprietors, and, if we had, it is to be feared that the sublime motives to Christian generosity in contributing for religious purposes, and which, in primitive times, afforded the brightest proofs of fervent piety and disinterested zeal, have become comparatively cold and lifeless. Again, in those times the people were in perfect unity among themselves; they were all of one mind, docile and obedient to the Church. But this harmony has long passed away, and the demon of discord has arisen in its stead, to distract the Christian world and rend it into ten thousand fragments; and with such terrible effect has it already done this, that the Holy Catholic Church for which Christ died, is to thousands amongst us calling themselves Christians, the object of implacable hatred. Of this we have daily experience; for the position of the Branch of this Church established among us, has for many years been that of bitter persecution from Dissenters of all denominations. They hold her up to public reprobation, and, agreeing in nothing else, join heart and hand in their enmity to the Church of England, exclaiming in the words and spirit of the enemies of Jerusalem, “Down with her, down with her even to the ground.” We are the “Sect every where spoken against,” and in slandering us and our

principles, and in any manner injuring our religious efforts, they think that they are doing God service. And yet it is our duty not only to retain those who are already of us, however indifferent, but to bring back these our enemies into the fold. For in all the British Colonies, we are alone entitled, as holding the divine Commission and as the Clergy of the national Church, to be their Teachers, Guides, and Directors in spiritual things. Nor does it alter the matter that they refuse obedience and resist our authority. The right is not the less; nor can we, without sin, neglect to exercise it whenever it can be done with any prospect of success. And although in enforcing such right in this momentous case, we should proceed with all gentleness and discretion, it must never be compromised or relinquished. You behold, then, that our difficulties are even greater than many of the first Propagators of the Gospel had to surmount, and our prospects are in some respects more gloomy and discouraging, and had we merely the arm of flesh on our side, they would be altogether insurmountable. But we must not fear, for they that be with us are more than they that be against us; and though the mercenary spirit of the age, in addition to all other impediments, seems to be eating out of the heart of society all that is generous and noble, and substituting sordid and earthly for heavenly things, we are not to despond, but, on the contrary, the more our difficulties increase, the more should our zeal for the honour of God and our Redeemer increase, and the more boldly ought we to trust to the word of prophecy, "The earth shall be full of the knowledge of the Lord as the waters cover the sea." Such is the spiritual destitution of this Diocese, and such the enemies which we have to encounter. And what means have we to remedy the one, and to vanquish the other? We have, first, the promise of inspiration that our Redeemer must reign till he hath put all things under his feet; but as God employs human instruments in bringing out his purposes, let us briefly revert to the means which we possess, which, under the guidance and direction of the Holy

Spirit, may in time bring all within our reach into captivity to Christ.

IV. It is of advantage, in contending with difficulties, to be thoroughly aware of their magnitude and extent, and therefore if we add to the gloomy picture which this Church Societies of the Mother Country. Diocese presents, the fact that its spiritual destitution will increase faster, notwithstanding our utmost exertions, than we can supply the remedy, till the settlement of the whole Colony is completed, we become acquainted with the greatness and limit of the evil. Now it is a great consolation to think that if nothing had been done, this evil, formidable as it is, would have been far greater; and as we have, by the means in our hands, done something, the same means, judiciously employed in faith, will still continue to prosper and do more. Among these means, the first in place, are the great Church Societies and other religious Associations in England. The Society for Promoting Christian Knowledge has done much for us by her generous donations of Books and munificent grants towards building our Churches, and the Society for the Propagation of the Gospel has been the principal source of the maintenance of our Clergy. And notwithstanding the severe pressure of the times, it is now doing more than ever for our spiritual welfare, and at this moment supports half our Missionaries. These munificent Institutions have been the great instruments under Divine Providence of planting and fostering our Church, not only in this but in all the other Colonies of the British Empire.

What would a Bishop of Upper Canada be but for the Society for the Propagation of the Gospel? What could he do for the advancement of Christianity in his Diocese, were there any falling off in her resources to cripple her energies, or compel her to withdraw a portion of her bounty? Indeed I may with truth say, what would become of the Colonial Church, should the means of this noble Institution be diminished? Our wants are increasing much faster than she is able to meet

them, notwithstanding her generous and open hand. She is the great Almoner of the Church of England, and wisely does she distribute what is entrusted to her care. And yet if she be the Almoner of the Church in regard to the Colonial possessions of the Empire, what shall we say to the members of that Church who leave her without the means of satisfying even a portion of the claims which are humbly sent to her from the Colonies for relief? This Colony, for instance, may be considered the great receptacle of the surplus population of Great Britain and Ireland for the last twenty years, and must continue to be so for many years to come. Let us suppose that during the past it has relieved the parent state of two hundred thousand souls, chiefly paupers, and, taking five for a family, 40,000 families. Now it is matter of fact that most of those families were more or less upon their parishes before they came out. Let us take 4*l.* as the average charge of each family upon the poor-rate, (and the far greater number would be double or treble that amount,) and the saving to the mother-country even at this low average, would be 160,000*l.* per annum; and yet in return for this vast saving, what do we behold? Why the Society, although giving to the utmost of her power, unable to grant to this great Colony more than six or seven thousand pounds per annum, or less than one-eighteenth of the sum annually saved to the mother country! What renders this matter the more distressing is, that Dissent, to promote its evil purposes, contributes ten times more in proportion than the sons and daughters of the Church. The Wesleyans, for example, who do not number one-sixteenth part of the Church, contribute for Missionary purposes, more than one hundred thousand pounds per annum, while the oldest Protestant Missionary Society in the world, the dispenser of the bounty of the Church of England, numbering amongst its contributors sixteen-twentieths of the people, and embracing a still greater proportion of the national wealth, receives much less than one-half of that sum. What can be the cause of this strange apathy,—this neglect of the

most sacred of all causes? Were the hearts of Churchmen in the right place, instead of so small a sum as thirty or forty thousand, more than three hundred thousand pounds per annum would flow into the treasury of the Society, to spread the blessings of the Church through all the Colonies. And richly do they deserve this, and much more, since they are daily relieving the parent state from a far greater burthen and expence. Nor is this all. The paupers thus exiled, instead of continuing as thousands would have done, a burthen on the community, have become useful members of Society. But I cannot believe that the necessities of the Church in the Colonies, and her just claims, have been yet fully brought before the people in England, or they would not fail to respond in a measure beyond such necessities. Already the generous disposition of former times appears to be awakening in a few bosoms, and some indications of great promise have been recently manifested.

Nor has the help which we have received been confined to the two great Societies; for the Upper Canada Committee have for many years supported several Missionaries in this Diocese. And I have great satisfaction in stating that they have been fortunate in the gentlemen selected, who have proved pious and laborious, and devoted to their work. It is to be lamented that this Institution, from the drying up of its resources, has been compelled to contract the extent of its exertions, at a time when we so much require additional help.

Of the Rev. Mr. Waddelove, who takes upon him the whole charge of the Stewart Missions, it is not easy for me to speak in adequate terms of affection and esteem. There is perhaps no individual now living, to whom this Diocese is so much indebted as to this faithful and devoted servant of Christ.

Of the munificent exertions of the New England Society in favour of the Six Nations, I have spoken at some length in the journal of my Visitations which has been printed and circulated in England at the expence of the Society for the Propagation of the Gospel in Foreign Parts. The liberal

measures taken by the New England Society for the temporal and spiritual amelioration of the Indians, reflects upon them the greatest credit. They grant a comfortable support to two able and pious Missionaries: they defray the expence of a large and promising School of Industry for Indian boys and girls, and in many other ways aid in raising the condition of the Mohawk Tribes.

These different sources of aid to this Diocese ought to be known and appreciated; for without them, what a frightful scene of moral and spiritual destitution would it have now exhibited!

V. Among the events interesting to the Diocese which have occurred since we last met, the establishment of the Church

Diocesan Church Society. Society on the 28th April 1842, is the most prominent. It is a day ever to be held in remembrance by us,

and I trust by our posterity through many generations, as a signal epoch in the history of this branch of the Catholic Church. This Institution has not only spread its branches through all the districts of the Diocese, but it has already been established in most of our Parishes, and will in a very short time embrace them all. It gives unity of action to the operations of the Church; it unfolds and concentrates her resources; and by bringing the Clergy and Laity more together to promote objects in which they cordially agree, it promises the most happy results. It opens a field of action for the best and holiest energies of our people, and by their wise and judicious combination, warrants us in expecting the greatest benefits in the extension and better support of the Church. The time had indeed come when something was expected from the Church of the Colony. From recent accounts we had learned that the great Societies were, from various causes, unable to extend their assistance, and as their fostering care had been so long continued, a hope, by no means unreasonable, had arisen that we would now endeavour to do something for ourselves. This became to us an additional motive to consider what was possible for us to do within the Diocese, not

to supersede but to give supplementary assistance to what the Government and the different Institutions were doing in its behalf. Not that our people had failed at any time to manifest their deep reverence for the Church of their Fathers, and to give every assistance in their power; but till lately they were so poor, so few in number, and struggling in the midst of the vast forest in single families, that it was impossible to combine their efforts so as to produce any considerable result. Things have, at length, assumed a more favourable appearance: our towns are growing populous, our settlements becoming extensive, and our farmers in many Districts getting more than comfortable; the time, therefore, had come when an attempt should be made to enlist every individual member of the Church, however small his ability, into our body.—Hence the origin of the “Church Society.” It presents a machinery which associates every member of the Church throughout the Diocese, and gives a value and importance not only to the smallest congregation, but to every individual of which it is composed. It makes known the wants and capabilities of every locality; and coming home to every family, it calls forth their sympathies and affections in favour of the Gospel. It brings neighbour to reason with neighbour on subjects of religion, and places forcibly before them as immortal beings an obligation which becomes irresistible when duly and earnestly weighed, of doing all they can to extend to the whole population of the Province that knowledge of salvation which is our most precious treasure.

Taking the many important objects of the Society into consideration, the support it has received has been great, and much more than if its objects had been fewer. Some see the necessity of promoting this or that object, who do not feel an equal interest in them all. This is very natural, and what we had reason to anticipate; yet they are all so intimately connected, and so necessary to the complete instruction of the child as well as the adult in Christ, that we cannot omit the one without in some degree marring the whole.

Already we have employed one Travelling Missionary, and preparations are making to employ four more; and we have good reason to hope that all the District Branches will very shortly engage at least one such Missionary. In the present deficiency of religious instruction in the Diocese, this is the most effectual and judicious measure, as a first step in our power to take, for collecting our scattered sheep and retaining the recent emigrant within the fold. The Travelling Missionary if zealous, with discretion, can make many beneficial arrangements for keeping up and extending among the people a reverent sense of religion. It is in his power, as the settlements advance in population, to establish Sunday Schools; to form depositories for books, to grow in time into Lending Libraries; and in the interval of his visits he can select some one of the teachers whom he may find best qualified to gather the people together on Sunday to read the Service and a printed sermon. Such arrangements would interest and employ the inhabitants of every neighbourhood in a profitable manner, and the principles of our holy religion as dispensed by the Church, would be kept alive. And should any coldness, relaxation, or falling away be discovered, the return of the Missionary would revive the right spirit, and set all things in order. Missionaries having a whole District or perhaps several Districts to visit, will find it more profitable to remain at a populous station for some space of time, even a month or six weeks, instead of hastening from place to place. During this period they can become acquainted with all the families of the neighbourhood: the services of the Church can be explained and vindicated, and the favourable impressions, made by friendly conversation, can be confirmed by preaching: a small congregation can be organized: the number of children ascertained, and a Sunday School set on foot. In this way the teaching of the Church will make a favourable impression and become an object of desire, and extend rather than diminish, while the Missionary is elsewhere occupied in the like labours of love. Such a mode of proceeding I recommend as

far more effective than a mere appointment for the service and a sermon, and then hurrying to another settlement, perhaps many miles distant. This is truly to build up the Church: it collects her children; it prepares her people for the holy communion to which perhaps they have been long strangers; and it gives leisure to prove that her teaching is infinitely preferable to the teaching of the sects around us, both for time and eternity.

But in establishing Travelling Missionaries in the different Districts, and carrying out even with moderate efficiency the other objects of the Society, much larger means than we have hitherto obtained, must be placed at our disposal. An annual sermon or two, and private subscriptions from the more generous and opulent of our people, will be found inadequate to meet our requirements. We must, therefore, have recourse to the ancient usage of the Church, and in all our congregations lay up weekly a portion of our substance as an act of holy worship and a sacrifice of sweet savour unto God. In doing this, we have the sanction of the Scriptures and the practice of the primitive Church. Let then a collection be made every Sunday in the congregations of this Diocese, and let such a portion of the whole be transmitted to the Treasurer of the Society quarterly or half-yearly, after providing for the poor and local religious wants, as may appear a fair and just proportion to sustain the general objects of the Society, and it will be returned seven fold into your bosoms. Such collections will gradually increase in amount; for our people will soon feel that to contribute to the necessities of the poor and the support of true religion, is as much a part of their Sunday duty, as prayer and praise. Not that we are to lose sight of donations and subscriptions where they are to be obtained, but the Offertory presents a sanctified opportunity to the poor as well as the rich, to give according to their ability to the treasury of the Church.

There are in this Diocese, I feel well assured, 160,000 souls attached to our Communion; and were each to contri-

bute only one penny per week, it would amount to more than thirty thousand pounds: but suppose one half too poor, or only now and then to give their penny or half-penny, we should still have fifteen thousand pounds,—a sum which would enable us to double the number of our Clergy, and establish more than one hundred Schools. Moreover it is the property of Christian benevolence to expand, so that the same persons would from month to month enlarge their donations as they became more and more convinced that it was a religious service. Now if the offerings actually made in the Diocese, be far short of the smaller sum, it is because we have not yet acquired the true spirit of Christian charity,—a deep and prevailing impression that all we have belongs to God, and should be largely devoted to His service. But this spirit will be produced and increased when our alms are given in the house of God, and under the awful sense that we are more immediately in His presence,—when they are given with his words and admonitions sounding in our ears, as the appointed and appropriate means of promoting his work on earth. And thankful ought we to be that we have a Society established on the best principles among us, to be the almoner of our religious funds, and by which they will be faithfully applied to ameliorate the religious destitution of the Diocese.

VI. But we are perhaps dwelling too long on exterior or secondary helps which, though useful in their place, are lifeless without the animation of the Spirit. The Church. work of making this Diocese the garden of the Lord, and its people the subjects of His kingdom, must, under God, depend, my brethren, chiefly upon us His authorised and lawful ministers.

Now one of our first steps should be, to make our people fully acquainted with the great privileges which they enjoy from having been admitted members of that Holy Catholic and Apostolic Church of which our Saviour is the Head, and in which we daily profess our belief. Privileges necessary to salvation, can only be obtained by our incorporation through

holy baptism with the Church of the living God,—the pillar and ground of the truth,—the great channel of divine grace,—and to which all the promises of the Gospel are addressed. Yet how seldom do we speak to our people of the true nature and character of the Church for which our Saviour died! How seldom are they made aware that the Christian life is a corporate life,—that it is because they are members of a mystical Society, the Church, that they acquire an interest in the Saviour! For although personal religion and divine grace are by many considered acts immediate and direct between God and the soul of each believer,—and in one sense they may be so held,—yet the doctrine of the Scripture, as it has been believed in all ages by the purest Christians, is, that God has appointed, under Christ, only one great channel, the Church, through which His grace may with full assurance be expected to flow. Nor does this Scriptural view, as some have erroneously argued, exclude us from private and personal communication with God. Such a communication on the contrary it encourages and strengthens, and shews it to be perfectly consistent with our love and veneration for His Church, or kingdom. For he who is most given to private prayer, and private thanksgiving, and private confession of his sins, and private recourse to the Word of God, will be found most attached to the services of the Church, and to all the comfort, direction, strength and piety which may be procured through the instrumentality of her prayers and ministrations.

Before the Reformation, the Church of England formed a portion of the Romish Church, which at that time embraced the whole of Europe. During the lapse of ages, it had fallen into many errors both of doctrine and practice. The holy Scriptures were unknown to the people, and no longer made the rule of Faith; nor were the Sacraments dispensed according to their original institution. Many practices were introduced of an impure and superstitious nature, and others, calculated to dishonour God, were zealously encouraged. In

this state of things, the lawful Ministers of the Church in England protested against such errors and corruptions as had crept into the Church; and as the Pope and his adherents, claiming infallibility, refused any amendment, they protested against his authority. Hence the Church of England acquired the title of the Protestant Church, or rather perhaps, having respect to the Reformation in progress at the same time on the continent of Europe, a branch of the Protestant Church. When our Bishops and Presbyters, aided by the civil authorities, began the Reformation of the Church, they regarded her as a Divine Institution, established in all her integrity by our Lord and his Apostles, and unchangeable in all her essential features by human authority. What was superfluous and corrupt, they cleared away; what was wanting, they supplied, and restored to the purity and simplicity of the apostolic age. They did not, like the Reformers on the Continent, dispense with that Church Government which had prevailed from the beginning, nor did they admit of man's devices; but, guided by the lights of the three first centuries, they restored the faith, and worship, and regimen of apostolic times, and collecting whatever was valuable in the ancient Creeds and Liturgies, they embodied their labours in the scriptural doctrines and offices of devotion set forth in our book of common prayer, the most valuable and almost the only permanent monument of the Reformation in Protestant Christendom. "We," says Bishop Hall," who are in communion with the Church of England, do make up one body with the holy Patriarchs, Prophets, Apostles, Martyrs, Confessors, and faithful Christians of all ages and times: we succeed in their Faith, we glory in their succession, we triumph in this glory."

If such be the Church of England, is it not of the greatest importance that our people should be made well acquainted with her true nature and character, and made deeply sensible of the inestimable benefits they possess above all other denominations in being her members through Baptism? They are surrounded by a multitude of associations all professing

themselves Churches, and claiming to be more pure, more scriptural and holy than the rest, and refusing communion one with the other. And shall any clergyman be deemed to discharge his duty zealously and conscientiously, who neglects to instruct his parishioners that such associations, all of them of recent origin—some even within our own memory, and none of them pretending to any regular descent or succession from apostolic times—are not branches of that Church of Christ to which the promises pertain? It appears to me, then, to be our imperative duty to arm our people, by instructing them in the true nature, privileges, and character of our Church, against the contagion around them, and to convince them that, in belonging to her, they belong to the Church for which Christ died, and through which are tendered grace and salvation to a ruined world.

VII. Before leaving this subject, permit me to remind you that the Church of England is not an offset from the Church of Rome in the sixteenth century, as many of her enemies assert; for she never separated from that Church, but was originally an independent branch of the Catholic Church, founded not by Missionaries from Rome, but by the Apostles or their immediate Successors, and thus she continued till the eleventh century, when the Church of Rome assumed an ascendancy over her, but which was never fully recognized, nor was it effected, till after a long and arduous struggle,—a struggle which was renewed from time to time, and on the first favourable opportunity, which happened in the sixteenth century, her independency was regained. The great ignorance which prevails on this subject, even among educated people, is truly surprising. They speak of the Protestant Church of England as if it were a distinct body from the Church which subsisted before Henry the Eighth, and as if, at the Reformation, the Protestant clergy *supplanted* the clergy of the Church of Rome. So far was this from being the case, that when the Reformation was established in England, all the clergy conformed to

the new order of things, with the exception of eighty out of ten or twelve thousand, and therefore the Church in England, as composed of the clergy and laity in the reign of Queen Elizabeth, consisted of the very same body of persons which formed it in the reign of her father. The real fact of the matter is this:—out of the eighteen centuries during which the Church of England has existed, she continued about four hundred and fifty years under the usurped dominion of the Church of Rome, and for thirteen hundred and fifty years she has been an independent branch of the Church Catholic. So great is the absurdity and palpable ignorance of historical facts evinced by those who represent the Church of England as a branch separated from the Roman communion! Our Reformers merely brought back the Church of England to the same state of purity and liberty which it enjoyed previous to the temporary imposition of the Papal yoke. They put forth no new doctrines, but merely divested the old ones of the corruptions which had been fastened upon them during the dark ages. In all essential points,—in the Sacraments, in the unbroken succession of Ministers,—the Church of England is at this day the same that it was in primitive times.

VIII. In the book of Common Prayer our Church has made abundant provision for public worship, as it respects Prayer, the reading of the Scriptures, and the due administration of the Sacraments. These different portions, if devoutly used, cannot fail to give a direct and lively expression to those religious feelings which bind man to his Creator, and to things invisible and eternal. The prayers of the Church place her children in holy communication with God; a position in which the good of all ages have enjoyed ineffable delight. To pray to God is the highest privilege of our nature, and confers upon it an elevation which surpasseth all wicked, heathen, or infidel conception. To think that we are at all times permitted to approach the Throne of Grace, which is ever open to our supplications,—to feel assured that a blessing is provided for all those who

avail themselves of this privilege in a becoming spirit, is surely the truest honour by which man can be distinguished. Then to hold communion with God our Saviour, and to pour out, in the assurance of Faith, our requests at the footstool of His supreme majesty, is well calculated to rouse, strengthen, and encourage us amidst all the perplexities and feebleness of our frail and suffering nature. But it is not as an insulated being or individual, that a Christian is made a recipient of the blessings of Christ's kingdom, but as a member of that Church for which He died. With us, and with all the members of that Church, He is united by the dearest and most indissoluble ties, and therefore ought we all to unite our prayers together in the public assemblies.

2. The reading of the Scriptures is another act of christian worship which is amply provided for by the Church. God, by his Word, holds intercourse with His creatures, and continues from age to age to instruct us respecting the ways of His Providence and moral government, and on those sentiments and conduct to which He gives His approbation. The Scriptures reveal to us the mind of God, and it is with the view of learning this more intimately that the devout take the sacred Volume so frequently into their hands; and although they may have meditated upon it a thousand times, yet they know that the treasures which it contains are inexhaustible, and that the Holy Spirit may vouchsafe them new light and grace at every fresh perusal or hearing. With great reason, then, does the Church place high importance on hearing and reading the Holy Scriptures in her congregations. It is God Himself preaching to His people. It is God's own voice that we hear. The Church provides that the greater part of the Old Testament be read in her services every year, the New Testament three times besides the Gospels and Epistles, and the Psalms once every month. In no other Church are the Scriptures read in the same proportion, and no person can attend our public worship for one single year without becom-

ing in some measure acquainted with the whole book of Revelation.

3. Our Church teaches that the Sacraments are generally necessary to salvation, and hence it seems difficult to speak of their efficacy and importance in too high terms. If, indeed, attempts are made so to value them as to exclude the other means of grace, or to encourage the belief that their efficacy depends not on the internal qualifications of the recipient, then ought such views to be condemned. We have great need of all the means and channels of grace which God, in his mercy, has granted; and however high and holy we consider the Sacraments to be, it is not right to think the less of prayer and praise, the reading of the Scriptures, and the preaching of the Word. Each stands in its proper place, when all things are conducted decently and in order. The Sacraments, according to the 25th Article, “be not only badges of christian men’s profession, but rather they be certain sure witnesses and effectual signs of grace and of God’s good will towards us, by the which he doth work invisibly in us, and doth not only quicken but also strengthen and confirm our faith in Him.” From this it would appear that the two Sacraments are held by our Church, as they have ever been by the Church Catholic, to be the principal means of grace; the former for beginning, or rather for bringing to the birth the life in the soul,—the other for nourishing and supporting that life.

Baptism, or the washing with water, is the symbol of internal purity, and to be administered only once, at the commencement of life. It is an ordinance of Christ of great interest and beauty, and cannot be witnessed without the most beneficial effects to persons in all stages of life: therefore it ought, as the Church directs, to be administered in the presence of the congregation. There it is presented in its high and holy meaning, as connected with beings born into a world in which sin abounds, but who are yet required to keep clean hands and pure hearts in the sight of God. None have ever witnessed Infant Baptism, as it ought to be witnessed, and ap-

plied to their own feelings and hopes the introduction of the infant soul into the covenant of reconciliation, who have not partaken, in some measure, of the pure and lofty thoughts which are awakened by reflection on the multitudes of those meek and humble spirits of whom is the kingdom of heaven.

Baptism is the sign not only of our Christian profession but also of our regeneration, or new birth; whereby the faithful are grafted into the Church, and its privileges of adoption and forgiveness visibly sealed to them. The dedication to the Father, and the Son, and the Holy Ghost, by the mystical washing of water, is alone of the essence of the Sacrament. "The opinion" (says the Bishop of London, in his admirable Charge) "which denies baptismal regeneration, might possibly, though not without great difficulty, be reconciled to the language of the 27th Article; but by no stretch of ingenuity can it be brought to agree with the plain and unqualified language of the office of Baptism itself: a question may very properly be raised as to the sense in which the term regeneration was used in the early Church and by our own Reformers; but that regeneration actually does take place in baptism, is most undoubtedly the doctrine of the English Church; and I do not understand how any Clergyman who uses the office of Baptism, which by a solemn promise he has bound himself to do without alteration or mutilation, can deny that in some sense baptism is the laver of regeneration."

We are taught in the Catechism, that by Baptism we are not merely admonished and encouraged to become, but are actually made members of Christ, children of God, and inheritors of the kingdom of heaven. It does not say that we *shall* become new creatures, but declares that we *are* regenerate. We are not advised to seek admission into the society of the Church, but we are declared to be grafted into his body the Church. Nor are we told of everlasting life as something future, but we are already described as heirs of it. The cleansing of conscience, the forgiveness of sins, restoration to

the favour of God and union with his nature, are declared in the Bible to be effected by Baptism.

The late pious and excellent Mr. Simeon of Cambridge, was far from being deemed a high Churchman, and yet he frankly sustains the true interpretation of the baptismal office. "If we appeal" says he, "to the Holy Scriptures, they certainly do in a very remarkable degree accord with the expressions used in our Liturgy. St. Paul says, (Gal. iii. 27,) 'As many of you as have been baptized into Christ have put on Christ.' Here we see the meaning of the expression 'baptized into Christ.' It includes all that had been initiated into the Christian Religion by the rite of Baptism, and of these universally does the Apostle say, they have put on Christ." Is it not, then, remarkable that the doctrine of baptismal regeneration should be regarded as obnoxious to all classes of Dissenters, while at the same time it is laid down in the strongest terms in all their acknowledged Standards or Professions of Faith? But it is manifest that modern Dissenters know nothing of those Standards, and their present teachers disregard them, following in Scripture their own private judgment, or the popular current of the day, without the slightest deference to Church authority. Hence the sad departure from the Faith of the Reformers and primitive Church, which characterizes all the Protestant Dissenters in Europe and America in the present age.

4. The Sacrament of the Lord's Supper has ever been deemed the most august of the Christian ordinances, being the mystical union of Christians with each other, and with Christ the Head. It is the Sacrament of our redemption by Christ's death in which, according to the 28th Article, the bread which we break and the cup of blessing is a partaking of the body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper. Thus we really, though spiritually, eat the flesh of Christ and drink His blood, and, as the fruit of this, we dwell in Christ and Christ in us. The Church has taken care to remove every

thing superstitious and offensive by which this blessed ordinance has been deformed and corrupted by the Church of Rome; and while she rejects the corporeal presence, she gratefully and reverentially acknowledges the real spiritual presence of Christ in this Sacrament, but in a mystical manner and beyond our comprehension. It is, indeed, an awful mystery, and one which we cannot fathom; but founded on Holy Scripture, and taught by the Church from the beginning. In approaching it with holy fear and reverence, let us bear in mind the humble but comfortable advice of an eminent Father of the Church,—“Those mysteries which we cannot unfold, let us admire and then shut.”

Our Church has not precisely determined how often the Sacrament of the Lord's Supper should be administered in our Parishes during the year. The Rubric at the end of the Communion Service enjoins, that every Parishioner shall communicate at the least three times a year, of which Easter is to be one. But, on this point, I quote the advice of the Bishop of London, in which I fully concur: “I would urge a more careful observance of the Ritual of the Church upon you, with a special reference to the more frequent celebration of the Holy Communion; the proper and distinguishing act of public worship. I am persuaded that much of the backwardness and unwillingness to commune, which the Clergy have so much cause to lament; in country parishes, has arisen from the practice of having only quarterly Communions. The people are brought to consider the Lord's Supper, not only as the most solemn office of devotion, but as something so mysterious and awful, that the Church can venture to celebrate it only upon rare occasions, and they are naturally led to question their own fitness to receive it. A more frequent celebration of those holy mysteries would keep the duty of communicating more constantly before the eyes of the people: the disobedience and neglect which they practice once a quarter, they will be less likely to practice every month: and I believe that in few instances have the Clergy multiplied

the opportunities of parochial communion, without increasing the number of communicants." "I think that in every parish there ought to be at least monthly communion."

IX. In regard to the proper conducting of Divine Service, I desire to make one or two remarks; and although they may ^{Conducting of} by some be considered of minor importance, they ^{the Services.} are nevertheless of great use in giving full effect to your ministrations. Indeed every thing connected with our public worship is of essential moment; but if what I have to say be less necessary to my elder brethren, it cannot be altogether unseasonable to those who have been recently ordained.

First, be not regardless of your dress and appearance in Church, and especially with respect to your clerical habiliments. You may be said to be all, in a great measure, travelling Missionaries, and in riding from place to place it is very inconvenient to carry about with you both a surplice and a gown. I would, therefore, recommend the preference of the first to the second, when you cannot have both; because the surplice ought to be used on all occasions except when preaching, and even then the authorities are divided, and therefore its use can at no time be improper. I need scarcely add, that I greatly disapprove of your performing divine service or celebrating any of the offices of the Church without the surplice. When you are decently robed, remember that the eyes of the congregation are upon you, and therefore it becomes you to take heed that you neither appear affected nor indifferent. The worship of God should be conducted soberly, gravely, and affectionately, in a manner suitable to those who pray, and to the majesty of Him who is addressed in prayer. Many of your people will form their estimate of the services, as well as of your sense of their value, by your manner and deportment. Your carriage and behaviour should therefore, in every respect, be such as becomes a man who is about to perform an important and a sacred duty.

Look at the Rubric for directions, and keep to it as far as practicable, and take care that the places are all found and marked before you commence the service.

Read slowly, with distinctness and solemnity, and have respect, as far as you are able, to the character of the several parts of the service, and suit the tone of your voice to the matter, whether prayer or exhortation, narrative, or authoritative declarations of Scripture.

If in Deacon's orders, remember that you are not permitted to read the Absolution, or consecrate the elements in the Eucharist. The Rubric gives no authority to introduce any other form in place of the Absolution. You are, therefore, to pass it and proceed to the Lord's Prayer.

Give out the day of the month and the number of the Psalm distinctly, and wait a reasonable time for the people to find the place before you begin to read. Do the same with respect to the Lessons, and observe the direction of the Rubric before you announce the chapter, saying, "Here beginneth such a chapter," &c. I would recommend to the younger Clergy especially, to peruse the Lessons before they go to Church, that they may read them with understanding and correctness; and it will be found of great advantage to learn the order of the several books of the Old and New Testament, and of the contents of the Prayer book by heart; so that every thing may be familiar to your minds.

Do not pronounce the Doxology at the end of your sermon hastily or inaudibly, but solemnly and distinctly; and leave not the pulpit in a hasty or careless manner, or be seen entering immediately into conversation upon matters of indifference.

In regard to Music, I am aware that there is great difficulty in finding persons capable of conducting or teaching it in many of our congregations. The difficulty is, indeed, so great that every clergyman whose voice will at all permit, ought to consider it his duty to learn a few Psalm tunes, that this essential and interesting portion of the Service may not be omitted. You should also encourage in your congregation, the cultiva-

tion of Church Music; and if you do so with caution and gentleness, you will seldom fail to accomplish your object: for, to learn Sacred Music is always found an agreeable recreation, especially to the young; and if you are found to take an interest in their progress, they will soon acquire all the perfection that may be necessary.

Be particularly careful to keep correct Registers of Baptisms, Marriages, and Burials. This is a matter of so grave importance, that the Church hath thought it necessary in her 70th Canon, to give special directions respecting the due and correct keeping of a Register of Christenings, Weddings, and Burials in every Parish. In order to render it more easy for you to comply with this command of the Church, I shall cause regular forms to be published for your direction.

X. The Book of Common Prayer appears to me the best text-book that can be devised for our guidance in preaching the Word of God. In accordance with primitive Preaching. usage, it embraces in its services all the leading facts of our Saviour's history, and arranges them in the ritual, as selected from the Liturgies of the early Church, with a special regard to the order in point of time in which they came to pass. In this way our Church so marks the Christian year, as to make it one continued commemoration of our Redeemer's life, and thus regulates it by this course of Salvation. From Advent to Trinity may be called her doctrinal season, and from Trinity to Advent, her practical season. Not indeed in so strict a sense as to preclude occasional deviations; but, as a general direction, that during the one our chief attention should be applied to the great truths and facts of the Gospel; and during the other, to the enforcement of that holiness and fitness for heaven which it is the great object of our religion to secure.

The Christian year begins with our Saviour's Advent: then follows his birth, his circumcision, his transfiguration, his meritorious death, his glorious resurrection and ascension, the descent of the Holy Ghost, and the sublime doctrine of the

Trinity, all of which are celebrated in the most touching Services.

Were we to follow up the course of preaching the Gospel, which our Church has in this manner so fully indicated, the whole counsel of God would be communicated yearly to our people, and we should be found rightly dividing the word of truth. But this, I fear, is not sufficiently done.

Some Clergymen, perhaps unwittingly to themselves, dwell almost entirely upon the doctrines, to the comparative exclusion of practice. Yet faith and practice are never separated in the Scriptures; which teach us that faith works by love, and to love God is to keep his commandments. Now, my Brethren, we should so preach the doctrines as to make them bear upon practice, and the practice as intimately connected with, and flowing from, the doctrines. The Gospel constitutes one whole, and is not to be divided into separate and independent parts; and therefore it concerns us frequently to ask, whether we are declaring to our people the whole counsel of God, neither adding to nor diminishing therefrom. To dwell almost entirely, in our preaching, upon the doctrines, and sparingly on the duties of morality, ought to be scrupulously avoided; because it will be found sufficient, without any real mixture of error, to pave the way to Antinomianism, the most frightful of all corruptions. For though the truth may have been taught, it has not been the whole truth as it is in Jesus: the many alarming and awakening considerations familiar in Scripture have been neglected, and those Christian graces and virtues which constitute purity and holiness of life, have not been sufficiently enforced. Frequent and earnest appeals to the practical precepts of the Gospel must be made; minute descriptions of temper brought home; and special expositions of the personal and social duties urged at one time by the most endearing, and at another time by the most alarming motives. Every Sermon should have a definite purpose, a distinct subject. This should be stated precisely and with all possible simplicity; and the Sermon should be

carefully prepared, for the most successful preachers are at the most pains. It is said of one of the most eloquent preachers in modern times, that although he was able to repeat his Sermons, from a great tenacity of memory, they were most anxiously and laboriously composed, and their more striking passages were so far from being extemporaneous that they were slowly and carefully put together, every word deliberately selected, and the construction and order of the sentences minutely adjusted. His advice to the Clergy was, that if they regarded their characters as God's Ministers, they should prepare themselves for the pulpit with the utmost care, but that it could seldom be done with effect unless they took the trouble to write their Sermons, even if they should be able, from a happy retention of memory, to deliver them without having the manuscript before them. For to presume to proclaim the message of the Gospel without due consideration, were to incur an awful responsibility, and could never be attended with a blessing.

We should abstain from long discussions and controversies in our sermons. Objections are often remembered when the answers, however triumphant, are forgotten. It is far better to give the results of our studies and experience and turn them to practical account. We should likewise avoid abstract and technical views, either of doctrine or of duty; because they are apt to perplex our hearers, to chill their best feelings, and make them think that religion is a business altogether separate from the occupations of life, and has little in common with human pursuits, hopes, and fears, but is unsocial and repulsive, narrow and forbidding. Such preaching can lead to no practical good. How much better to teach heavenly-mindedness and purity of heart, and that our religion, as taught by the Apostles, adapts itself to all the circumstances of life, and is a religion of love, sobriety, moderation, temperance and justice, giving a promise of the life that now is, and that which is to come. Once more, the preacher should not too unreservedly represent the common affairs of life as hostile to our

true interests, and declaim, without the requisite qualifications, against the world and the things of the world as among the greatest hindrances and deadliest enemies to our spiritual progress. There is a sense, undoubtedly, in which the world may be so considered, and in this sense it is largely employed in Scripture; but there is another sense in which it is used by the Apostle, when he speaks of those who use this world as not abusing it. The word World has therefore in Scripture two significations, which should be carefully distinguished: in the one, it is put for the wicked who relish merely worldly things and pursue only worldly objects; in the other it signifies our field of duty,—our place of probation, where, in humble imitation of our beloved Master, we must fulfil the work which has been given us to do.

XI. I would advise, as far as practicable, the regular observance of the days which the Church has appointed to be kept holy. In regard to our Lord's Nativity, Crucifixion and Ascension, I believe there is no omission; but I am informed that the Circumcision, the Epiphany, and Ash-Wednesday are not, in all places, reverently regarded. Now I recommend that all these be observed, and also that you have public service on Wednesdays and Fridays during the solemn season of Lent, either at your principal Church, or at some one of your Stations; and in addition the Mondays and Tuesdays after Easter day and Whitsunday. I have further to recommend, in as far as your pressing duties will admit, that you keep those Saints' days throughout the year, for which the Church has appointed an Epistle and Gospel. I am aware that a strict and literal adherence to this last recommendation is scarcely practicable by many of you, but some approximation may nevertheless be made. You may for instance make it a rule to have always an appointment on Saints' days, at some one of your stations, as all of you have occasionally services on week days as well as on Sundays. Such appointments will give fresh and lively opportunities of celebrating our Lord's grace, and setting forth his glory as

manifested in his saints. They glorified God in me, says St. Paul; by whose wonderful conversion, followed by his indefatigable labours and sufferings, our divine Lord caused the light of his Gospel to shine throughout the world, and therefore ought that great Apostle to be commemorated in the Church as an example of the highest virtues which humanity can attain.

Such commemorations are of the highest antiquity, and our Church has reduced them, in her wisdom, to a reasonable number, and to those chiefly which are more immediately connected with our Redeemer.

They have all appropriate Services, embracing the prominent transactions of our Lord's life and death, and the lives and virtues of the respective Apostles and Evangelists. They are attended with the most hallowed associations: the faithful followers of our Lord carrying his message of salvation to all lands, at the expence of the most cruel sacrifices, even of martyrdom. To keep in remembrance those who have conferred blessings on our race is a principle of our nature, recognized and sanctified by God himself, as appears from his institution of Festivals for remarkable deliverances under the Jewish dispensation. The observance of the Saints' days renders the Christian year more complete. Besides they permit a larger reference to history and particular facts, than may be considered right on Sundays: they unite us more intimately with the Church in its first and purest age,—the same holy Catholic Church which, through the divine blessing, still remains to us. We, as well as they, are members of the mystical body of Christ, washed in the same laver of regeneration, and strengthened with the same spiritual food. Such thoughts and recollections stir up in our minds a strong desire to imitate their examples, and earnestly to seek of God the same grace which gave them the victory. We feel that we are not alone; that we belong to the army which began with the holy Apostles, Saints, and Martyrs, and which has increased in every age, and will continue to increase till the consummation of all things.

XII. It is not left for us to decide whether visiting our people be a duty: for we are bound by our ordination vows ^{Pastoral} to use both private and public monitions and exhortations ^{Visiting.} as well to the rich as to all within our cure, as need shall require, or occasion shall be given. Such private visitation of our members should be conducted with great discretion, and due respect to the modest privacy of domestic life. Our object being to do good to the souls and bodies of men, care should be taken not to turn our visits into frivolous conversations, nor into public church-like assemblies; for this would prevent the salutary effects we have in view. Public worship is better conducted in the Church than in a private house, where we seek to win friendly confidence and affection, and to meet face to face as a man talking to his friend. We desire to interest the kindly feelings of the family at their own fire-side in our favour, or at the table of some humble Lazarus.

In this way the Clergyman gains by degrees the hearts of his people; and when by his personal attentions and frankness of conversation he has acquired their good-will and confidence, as our Saviour did the woman of Samaria, he will be able, gently and almost imperceptibly, to instil good thoughts and principles into their minds. Are they negligent in their attendance upon public worship? He reminds them, at a seasonable moment, of the great loss they are sustaining: he shews them how dangerous it is, even in a temporal point of view, for families to waste that holy day in idleness or perhaps in vicious pursuits; and instead of preaching to empty benches, he will soon have the satisfaction of seeing them gradually filling up, as his private and kindly intercourse proceeds.

Does he find any backward in coming forward to the holy Communion? His frequent visits afford him opportunities of removing scruples and objections, and convincing them of the danger of neglecting this the most solemn act of public worship. By this private intercourse he becomes acquainted with the personal history of every family,—with the particular

points in which they are ignorant,—the sins and temptations to which they are most exposed, and to their removal he can address himself with more effect both in public and private, and this in such a manner as to beget no suspicion that the instruction is personal.

I am aware that such a laborious task as this implies, considering the great extent of your charges, is very difficult, and in most of your missions can only be imperfectly accomplished, but yet much may be done. That difficulties will intervene—that your visits will not at all times be well taken, and be sometimes offensively repelled, I am well aware; but believe me this will seldom happen, and when it does, you must not despond. Disinterested kindness almost invariably begets kindness, and it is our duty to be instant in season and out of season, and to go from house to house and to take an interest in the affairs, temporal and spiritual, of our people, if we are anxious to win them to Christ. It is not easy to set any limit to the influence for good which you may acquire in your general Missions from such private visiting, added to the regular ministrations of the Church.

XIII. The establishment of Sunday Schools can easily be effected when such an influence has been won, and if properly
 Schools. conducted under adult Teachers imbued with faith and well acquainted with our distinctive principles, such schools become fruitful nurseries of the Church, and extend the knowledge of her excellence beyond our own people. I am aware that there is great difficulty in finding competent instructors; and in some places it is almost impossible. But where the Clergyman assiduously visits his people, he knows who are able, and who, from their disposition, desire to become so; and these he is at pains to instruct and prepare, and ever after they are deemed capable of conducting Sunday Schools, the Clergyman should make it a point of seeing them frequently to impart farther instruction, and while he approves and modifies their plans, he should encourage them to farther attainments. He should also make it his duty to examine the

children themselves from time to time and encourage them in their progress. In this way you must invite little children to come unto you for knowledge and direction; for in order to have the stream pure, you must begin at the fountain head.

We ought to have a Sunday School at every one of our stations: its establishment and success is of the utmost importance to the well being and extention of the Church; for the scholars thus cared for, when they become men and women, will seldom fail to become zealous members of our congregation.

Small Lending Libraries may be generally attached to every Sunday School, consisting of books on religious and useful subjects, which may be furnished to the children, both poor and rich, as a source of rational and improving amusement, while at the same time they establish a friendly communication among the Teachers and Scholars, and become a new bond of attachment to the Missionary, who must be the living principle to animate the whole. With regard to funds for supporting the Library, furnishing books for the scholars, &c. there is far less difficulty than is commonly apprehended. A small commencement may, in general, be obtained from some Society or generous friend, and contributions of one half-penny per week, or one penny per month, from each scholar that is able, if carefully collected, will be found sufficient.

XIV. The subject of Education having been thus introduced, I take the liberty of stating that the desire of the Church has been to procure the education of her children, and Education. for this purpose to establish a parochial or day school at each Mission and Station, and in all other places where we can collect an adequate number of pupils to give it tolerable support. For this object, when the School Act was under discussion in the Legislature in 1841, I petitioned that the Church should be allowed her share of the public money in proportion to her numbers. With this reasonable request there was a disposition to comply, as appears from the eleventh

section; but the act was found contradictory and impracticable, and no benefit could be derived from it, during its continuance.

I petitioned again while the new School Act was under consideration, praying that the sum appropriated by the Legislature for the use of common schools might be divided among the recognized denominations of Christians, in proportion to their respective numbers, or in proportion to the funds raised by each, or from the combination of both. Such a plan is altogether free from religious difficulty, and would produce great emulation among the people; or if it should be preferred, that a certain sum be allowed to each congregation of Christians for the purpose of aiding in the education of the children thereof, the sum granted to be given in proportion to what shall be raised by said Congregation. No notice was taken of this application: the former law of 1841 was dropped, and a new statute enacted, in which, throughout all its 71 clauses, there is no reference to Christianity. The only notice of Religion is in the 54th clause, which enacts that no child shall be required to read or study in any exercise of devotion or religion which shall be objected to by his or her parents or guardians; and in the 55th clause where it provides that separate schools may be established for the Protestants and Roman Catholics in any locality.—Thus compounding the Church of England with the myriad of Protestant denominations, and depriving her of any benefit which she might derive from this enactment, while such benefit remains to the Roman Catholics.

This law, as well as the former, is based on infidelity or indifference to religion, and proceeds upon the most shallow and unphilosophical view of human nature; since notwithstanding the fall, man is essentially a religious being, and therefore religious culture ought to form the principal part of his education, whether private or domestic, social or public. “Religion,” says Dr. Southey, “ought to be blended with the whole course of instruction; that its doctrine and precepts should drop as the rain and distil as the dew,—as the small

rain upon the tender herb, and as the showers upon the grass.” It is not probable that the present School Act can remain long in force, or that so large an appropriation as that now given, can be continued. It is, therefore, worthy of grave consideration whether or not all our Parishes and Stations should not petition the Legislature to get the education of our own children into our own hands, and such a part of the public money as shall be due in proportion to our numbers.

The Church and the School-master must go hand in hand. It is our paramount duty to train up a child in the way he should go, and to bring up our youth in the fear and admonition of the Lord. Good parochial schools are the greatest benefit even in a temporal point of view. To teach the rising generation to read, write, and cast accounts, and their duty to God and man, is to make them good members of society and candidates for heaven. Were this effectually done, our gaols would soon become comparatively empty; our courts would be relieved from the greater portion of their business; and the expense of guarding against crime, and of detecting and punishing it, would be greatly diminished, and personal injury and loss prevented. And why should I not revert to a fact so completely established in the public documents, that partial as the teaching of the Church in this colony has yet been, it has produced the most happy results? During the late melancholy disturbances, our people were foremost in defending the Government, and restoring peace and order, and scarcely any of them were found in the ranks of the rebellion. Their conduct was a noble illustration of the instruction which they had received,—obedience to lawful authority and the strict discharge of all the domestic and social duties; the discouragement of rash innovation, and the avoidance of those who are given to change. This teaching was well illustrated by the generous ardour and rapidity with which, in the hour of peril, her children rushed forward to rescue the country from destruction, and to put down pillage, massacre and rebellion; nor

will they ever be found wanting, should circumstances of a similar nature unhappily recur.

XV. You must be careful to search out those who have been baptized in the Church, but have neglected or forsaken her communion. They are alas more numerous than is commonly imagined; for in the more early settlements, the baptisms were all administered by the two or three Clergymen of our Church then resident in the Province and who were accustomed to travel through the townships for that purpose. These baptized persons have been scattered through the Province, as it gradually filled up, and may have become infected by the Sectarians around them, by whose exertions the good seed has, in some cases, been choked.—Now we have a sacred claim upon these persons, they are still ours, though for a time alienated from our communion, and there are particular arguments and tender associations which may be brought to bear upon them which cannot fail of being often blessed.

Moreover many emigrants from our Church at home, are in much the same perilous situation, and require active protection and encouragement to continue in the good old paths, to resist the poisonous allurements of dissent, and never to forfeit their baptismal vows.

XVI. Many grave questions have been put to me respecting the validity of Lay-baptism. Indeed a spirit of enquiry has for some time manifested itself in this Diocese respecting the nature and importance of both the Sacraments and their due administration, and serious and well-disposed persons are every where becoming anxious about their religious position. Weary of the bitterness of dissent and the endless divisions of the various Sects which distract the Province, they begin to think that such divisions and such violence and uncharitableness cannot be from above, and they wish for some peaceful haven,—some rock on which they can safely rest. Numbers are disturbed with the fear that they do not belong to the Church of Christ at all, and are therefore

not entitled to any of her privileges. They have either no knowledge how they were admitted into Christ's Church, or they feel convinced that they were admitted by persons who had no lawful authority. Hence the question of lay-baptism has been raised in a way that compels attention. My counsel to several Clergymen who have referred to me on the subject has been, that although our Church has not by any formal decree declared Lay-baptism null and void, her sense against the practice was solemnly given in the Convocation of 1575, and more especially in 1604, when the Rubric was so altered as to confine the administration of the Rite to lawful Ministers. It further appears from the Catechism, that, in the judgment of the Church, the two Sacraments, Baptism and the Supper of the Lord, are generally necessary to salvation, but not absolutely so. Hence I infer, that whenever they cannot be lawfully administered,—it is better to wait God's own time for receiving us into covenant with him. We are indeed bound by his commandments, when it is possible to obey them; but God is not so bound, nor is his hand shortened, and he will devise the means for supporting us with his grace in a manner more accordant with his will, than in breaking the established order of the Church, and the law which he himself has ordained. In the Scriptures we find no provision made to supply the Sacraments when they cannot lawfully be had, and our Church appears to prefer their omission to their unlawful administration, and rests in faith on the goodness of God to supply the deficiency occasioned by such necessity. Yet we should embrace the first opportunity to use the appointed means, that the recipients may be sanctified by the prayers of the Church and become her members visibly, and entitled to the glorious privileges which Baptism confers.—This appears the most humble and devout way to consider the matter. We presume not to limit the boundless mercies of God; for he can extend his blessings to those who are not members of his Church. We know indeed from Scripture, that he has promised his blessings through certain channels

and attached to them certain conditions, as he makes food to depend upon labour; but we likewise know from Scripture, that he can at his pleasure feed thousands with bread from heaven, and so may he confer the blessing of the Sacraments on those who have never had an opportunity of partaking of them, according to his appointment. Conscientiously believing that the validity of the Sacraments is founded upon the commission which the administrator has received from Christ, as taught in the 26th Article, I feel it my duty to recommend to you my brethren, that in all cases of adults applying to you for admission into the Church by holy baptism, under a serious conviction that it has been defectively performed or not performed at all, you receive them into the Church in the usual manner. In cases where there appears any doubt, you can make use of the form provided in the Rubric at the end of the Office of Private Baptisms. Or should you have scruples in any case to this course, or be at a loss to determine whether all things have been done in order, then you are to prepare the applicant for Confirmation by the Bishop, on which he will be admitted to the Eucharist and acquire a right to the privileges of the Church. This plan of setting all things right by confirmation, Bingham in his letter dedicatory to the Bishop of Winchester, appended to the second book of his Scholastical History of Lay-baptisms, p. 2. folio Edition 1725, declares to have been the practice of the Church of England for the last two hundred years; and as he wrote nearly a hundred and fifty years ago, it must now be considered the practice of the Church for 350 years. I think it right to add that this method of rectifying imperfect baptism, is concurred in by one of the greatest living authorities of the present age.

XVII. The return of the period of Confirmation, is a favourable season for extending the power and influence of the Church. The youthful mind is open, frank, and ingenuous; it has not yet become a prey to the selfishness and wickedness of the world, and is in a happy

state to receive godly impressions. In ancient times, when candidates for baptism consisted chiefly of grown up persons, Confirmation took place generally on the same day. “Immediately,” says the learned Bingham, (book xii. chap. I. sec. 1) “after the persons came up out of the water, if the Bishop was present at the solemnity, they were presented to him in order to receive his benediction, which was a solemn prayer for the descent of the Holy Ghost upon such as were baptised.” In this way has the living Church been gathered in all ages. The young are brought into her fold and made to feel that they are members of the body of Christ,—branches of the living Vine. Man has ever been anxious for something visible, and every heart has echoed at some time or other the request of St. Philip, “Shew us the Father and it sufficeth us.” And although we cannot shew our Lord and Saviour in the flesh, we can shew them his body the Church with which he is ever present, and of which he is the animating principle, and we can farther shew them that, in becoming members of this body, they are henceforth of his flesh and of his bones.

The act of appearing before the congregation,—of renewing before God and his Church their baptismal vows,—the tender sympathy of the people on beholding the future seed of the Church, who are to worship in that place when they are gathered to their fathers,—the blessing of the Bishop, and the imposition of his hands, that the Holy Spirit may descend upon them, to confirm and strengthen them in keeping their vows and leading a Christian life, present the most touching perhaps of all the spectacles that can be witnessed on earth, and can seldom fail of making a deep and salutary impression, not only on the confirmed and their parents, friends and neighbours, but on every beholder.

In this Diocese, where opportunities for religious instruction are yet so few, you will find it in general a laborious work to prepare your young people for confirmation; but it is of imperative importance that it should be well done. Many will be found very ignorant, from causes over which they had

no control, and they will require much patience and much gentleness. Some are timid and unable to communicate what they really understand, especially if examined in a hasty manner or with a seeming indifference. Endeavour to gain their confidence that they may feel at ease, and do not perplex them with intricate and difficult questions.

As Sunday Schools increase, the labour of preparing your candidates for Confirmation will be in some degree diminished; but even then, the chief responsibility remains with you. And although a knowledge of the Creed, the ten Commandments, and the Catechism, may appear but a small amount of Christian instruction, it will require no small diligence and prudence to bring it fully within their understanding. At the same time, be slow in refusing admission to those who are past or of the proper age, who appear to be anxious and doing their best to acquire the necessary qualifications; for they may have had very confined opportunities, and are perhaps engaged in continual labour, and not likely to be better prepared at a future period. In all such cases, exercise a wise and kind discretion. A steady perseverance on your part will seldom fail in accomplishing a tolerable preparation, provided the candidates feel, and believe that you are interested in their welfare.

XVIII. I can scarcely express my satisfaction in terms sufficiently strong in regard to the Theological Seminary. Seminary which was established at Cobourg a few years ago.

It was, from the first, placed under the sole management of the Rev. Dr. Bethune, and has prospered far beyond my most sanguine expectations. A success which I chiefly attribute to the superior ability and sound discretion with which it has been conducted by its learned and amiable Professor, to whom my thanks as well as those of the Diocese are justly due, and hereby cordially tendered.

And here also we have most thankfully to acknowledge that for the continuance, and indeed we may say for the very existence of this Institution, we are beholden to the unwearied

kindness and munificence of the Society for the Propagation of the Gospel in Foreign Parts. That noble and venerable Association has made an annual grant of 500*l.* Sterling towards its support; of which 400*l.* is divided into ten scholarships, and the remaining hundred enables the Professor to employ an Assistant to relieve him from some portion of the duty of his populous and extensive mission. On every side this Diocese finds itself under the deepest obligations to the Venerable Society for the Propagation of the Gospel in Foreign Parts; and the only way we can offer compensation is by devoting ourselves more and more to the increase and stability of that Church of which it is so bright an ornament.

The Theological Seminary will, it is hoped, in time become the foundation of a still more extensive Institution, to be attached to the Cathedral, as was the custom in former ages, that it may supply the whole Diocese with Clergymen, instead of vacancies, to which it is as yet chiefly confined.

It is quite impossible for an Ecclesiastical Establishment of any extent, to continue long, without the greatest inconvenience, to have its spiritual wants supplied from so great a distance as the mother country. For many years, few or no clergymen have been found willing to come to this colony; and although the cause is worthy of all rejoicing, it points to the growing necessity of educating young men for the Church among ourselves. The great number of churches building and parochial cures established in England, have created such a demand for Clergymen upon the spot, as to preclude the hope that we can be supplied longer from that quarter to any extent.

Besides it must be conceded, that a body of Clergymen trained up in the country where they will be required to exercise their ministry, with a full knowledge of its localities and an intimate acquaintance with the habits and dispositions of the people, and with an equality of literary and spiritual fitness, possess advantages over those who come as strangers to the climate and the people. But yet I should like a sprin-

klings, from time to time, of men from home. They refresh and keep us up; and I find them by experience as much, perhaps in some instances more, devoted to their duties than our native Clergy.

XIX. The great vice of the present age is the want of Christian Faith and elevation of principle. All is material, tending downwards, and confined to this world.

Aspect of the
times. Society is full of suspicion, reckless in its desires, eager for change, and hostile to every thing of a tranquil and settled nature. Whatever is ancient, is despised because it is old; and whatever is new, is valued because of its novelty. This innovating spirit has thrust itself into both politics and religion with fearful and convulsive effect. He who, with respect to Christianity, thinks that truth and order, as taught by the Apostles, is a safer guide than modern rationalism, fanatical delusions and heartless infidelity; or in politics, that our ancestors were not altogether ignorant of the principles of good government or the true sources of domestic happiness, is pronounced far behind the spirit of the age. A spirit which, being entirely earthly, issues in boundless selfishness and an incessant craving after wealth and power, and which it seeks to gratify at the expence of every sound principle, while it holds in contempt and disbelief all that is generous and noble in human nature. It is every where at work, and with no less temerity in this colony than in other quarters of the world. And is it to be said that we have nothing to do with this destructive spirit which sets itself against law and order, and fears neither God nor man? And that we have no duty respecting it to discharge? Do not our people form nearly one-third of the population of the Diocese, and are we not deeply concerned in every thing that relates to them in their various relations of life? And if the confusion and disorder which some misguided men among us are promoting, threaten our hearths and altars, our lives and properties,—are we to sit still and fold our hands, and submit to be told that with such matters the Clergy have nothing to

do? Such sophistry is worse than idle: it is false and deadly. We have a right, in virtue of our divine commission, to deal in a becoming manner with every principle which guides man's thoughts,—with every motive which sways his conduct,—with every action which affects his happiness, or makes one human being different from another. But in thus dealing with all who are within our reach, we are not to be directed by the rules of worldly wisdom or worldly pride, but with such motives and principles as are pure and holy. Nor are we to abstain, because, in the opinion of some, it may be unprofitable and displeasing; for in thus abstaining, we should be neglecting our duty both to God and man;—to God, because all things should be done to his glory; and to man, because all our actions and proceedings should tend to his good. Not to come forward in such times as these, would be to surrender a portion of our ministry, and to confess that man, in his social and political character, is not an object of Christian teaching.

Every good Christian is an enemy to faction and party-spirit, and is, from principle, a man of peace. He feels it to be his first duty to continue obedient to his Sovereign and her laws, and to love his country with an abiding affection; and therefore it is that we hold the teaching of such duties to be part of our ministry, and fit and necessary subjects of private and public instruction, when occasion requires. Now this important function we discharge in the most effectual manner, by enforcing the salutary influence of Gospel truth on all the relations of domestic and social life. Under such influence, we feel that the exercise of our franchise, or any other civil right, should be considered a religious trust, to be used conscientiously. Hence it can never be right in us to support any person in attaining the station of Representative, or any other political authority, unless such person be qualified according to Jethro's definition, dictated by inspiration,—“An able man, one that fears God; a man of truth, hating covetousness.” Can you suppose, if our present distinguished

Ruler, a gentleman of great ability and experience, and of unquestionable truth and integrity, and most anxious for the welfare and happiness of the colony, were surrounded with such men, that the present unhappy state of affairs would exist even for a single day? But, unfortunately, our people, misled by those who make a trade of politics, are too little disposed to look out for men to represent them of moral and religious habits, and who fear God and honour the Queen.—They do not think this a religious duty, and seem to be better satisfied with worldly qualifications than those of peace and virtue. Hence we are fallen on evil days.

But it is our duty, my brethren, to do all we can to infuse a better spirit among our people, in this as well as in all other matters, and at the same time to make them sensible that human choice and human policy are of little avail, unless God be honoured in the Councils of our Rulers, and that without confidence in the divine government, vain is the arm of flesh.

In regard to that political question which at this moment more particularly divides the public mind, it is quite sufficient to observe that the responsibility which we require in public men, is inflexible integrity,—a love of justice which nothing can shake,—and a deep conviction that they must one day render an account to God of the trusts and talents committed to their charge.

Never did any country possess in more abundance the means of political comfort and happiness than this,—the kind protection of the most powerful Empire in the world, a fine climate, a fertile soil, equal laws admirably administered, and as much freedom as is consistent with social enjoyment; and yet from ignorance, waywardness, and the love of change, and these fermenting only in a small portion of our people, we are threatened with utter ruin. We have no real grievances of which to complain, or which may not be readily redressed; for our Mother Country has made herself chiefly known to us by acts of generous kindness and indulgence. Even when she has been induced to adopt measures which were found

unwise in their operation, they were in general entertained from a desire to conciliate our affections and promote our interests. Her errors have been those of an indulgent parent, giving way to our frowardness, and carrying her conciliating policy to a pernicious extreme, when a more stern and vigorous proceeding would have been far more to our advantage. For the political evils with which we are afflicted I can see no remedy but in the greater prevalence of religious principles, guided by firmness and justice on the part of government.—To these alone, as taught by our beloved Church, can we look for the permanent restoration of peace and order; and this will ever be the consequence of the teaching of the true Church of God. Her children will always be found the friends and promoters of truth and justice, and anxious to establish on earth something of the tranquillity and felicity of heaven.

XX. The employment of the Press was forced upon us some years ago, in self-defence. The bitter calumnies of our enemies against the Church were believed by many, The Press. because suffered to pass without contradiction; for those Journals which were the most ready to insert the most atrocious accusations against her, refused to admit a word in her defence. The “Church” newspaper was therefore established for our protection, as well as to supply a convenient medium of communication between the Bishop and his Clergy; and most successfully has it answered our intentions. It has from its commencement been ably conducted, and been continually gaining ground with all persons of intelligent and honest hearts; and for some time past it has sustained a high character both at home and abroad. That every article has been faultless,—every correspondent judicious,—and no point of discussion carried too far, I do not assert; but this much I will affirm,—that those who are best acquainted with the troubles, and anxieties, and vexations which beset the editorial chair of a newspaper, and particularly a religious one, and that sick or well, present or absent, it must be published on a

certain day and at a certain hour, feel agreeably surprised that in the course of so many years, so little matter really objectionable has appeared in its columns. It has been essentially useful in making known among our people the true principles of our Catholic Church, in her unity, doctrines and discipline. Nor has it been less useful in counteracting the influence of certain Journals which have been constantly employing the most vindictive and vituperative language against her. The truth of all this is so manifest, that I feel myself warranted in respectfully urging upon you the duty of using your influence in extending the circulation of this excellent Journal in your several parishes and neighbourhoods, in a manner more hearty and zealous than some of you have hitherto done. I would also recommend to such of you as may have leisure, to write an article occasionally on some prevailing calumny or misrepresentation of the day. We shall thus render the Press what it was undoubtedly designed to be by the Giver of all good, and what under his wise providence it will in time become,—the promoter of Truth and the servant of Religion. Not that I call upon you to be writers, for this may be inconvenient; and many of you have neither time nor inclination for such employment: but I do call upon you to support the “Church” newspaper, although every word or article may not be according to your views and wishes; for to expect this, would be to expect an impossibility. It must be conducted by one mind, and the minds of its readers are many. The Press is an engine of vast power, and, if rightly directed, of immense importance, and it will be used in this Diocese for good or evil, whether we hear or whether we forbear. Now our object is, through this Journal, to promote the cause of our holy Religion as taught by our Church in her Articles, Common Prayer Book, Creeds, and Homilies. It is the only channel by which our people through the whole Diocese can be effectually warned against the venom of the revolutionary journals and pamphlets which are daily occupied in poisoning the sources of our domestic, civil, and political

welfare; and it is the only means we possess of guarding our people against the sophistries and cavils of Dissent and Romanism on the one hand, and of infidelity and irreligion on the other. Such are the objects which the “Church” newspaper seeks to accomplish, and hitherto with a measure of success far greater than we had reason to anticipate. It has had, from the beginning, my full confidence; for although I could not approve of every thing it contained, the spots were as trifles to its merits; and knowing the great ability and true piety of its Editor, I feel little sympathy with those who, because of some minor differences, are ready in a moment of irritation at a word or expression which they dislike, to turn against an instrument so extensively useful and almost essential to the prosperity of the Church. I know that it is much read and esteemed in the neighbouring States as well as in England, and takes its place in the first rank of the religious periodical press. I therefore again recommend it as worthy of your zealous and strenuous support.

XXI. With respect to the theological discussions which have for some years been disturbing a portion of the Church in the mother country, I see no reason to depart from an expression of opinion which I delivered in my primary Charge nearly three years ago. So far as the Oxford writers brought forward doctrines warranted by Holy Scripture, and which, though for a time nearly forgotten, have been held by the Church in all ages and in all places, viz. the Apostolical Succession as declared in our Ordinal,—Baptismal Regeneration as set forth in our Catechism, and baptismal and Confirmation Services,—and the real though spiritual communion in the body and blood of Christ in the Eucharist, as shewn in the Communion office,—and that the Church is by divine appointment the depositary and witness of the truth, they did good service. And this the more especially, because their teaching was illustrated and recommended by a conscientious zeal, a disinterestedness, and holiness of life, which deservedly won affection and esteem. But so far as any of

them have indulged a leaning towards Rome, or attempted, in the slightest manner, to gloss over or palliate any of her numerous and deadly corruptions, or have brought forward their individual opinions in favour of novelties which have neither the sanction of Scripture, nor are supported by the authorized formularies of the Church, I can give them no countenance, and for these they have been seasonably rebuked by their own Bishops. Fortunately we have nothing to do with these proceedings and controversies. At peace among ourselves and sincerely devoted to our Church, her scriptural Liturgy, and Articles, as our bond of union, we are all of one mind: we act together in the greatest harmony as brethren embarked in the same holy cause; and are ardently prosecuting, under our Master's banner, the great work which in his mercy he hath entrusted to our care. On two points only, connected with this controversy, has my opinion been requested, and to each I shall address myself as briefly as possible.

1. PRIVATE JUDGMENT on matters of Religion.

The Church of England has never recognized, much less maintained, the unqualified right of private judgment, in matters of religion. At the same time, she requires nothing of any man to be believed as necessary to salvation, except it be read in Scripture and proved thereby; and thus she admits the utmost freedom consistent with Revelation. When we have once satisfied ourselves that a doctrine is founded on Scripture, it then becomes our duty to receive it with implicit faith, and to preserve it as a sacred deposit intrusted to our keeping, whole and entire, without adding thereto what to our limited faculties may seem needful, or taking away what we may think superfluous. Our Church, therefore, requires us to believe with the understanding as well as with the heart; and when occupied in ascertaining the truth of her doctrines as tested by Scripture and other helps, we feel ourselves employed in a work peculiarly honourable, and not in a labour of bondage nor under the

control of a taskmaster, but in the enjoyment of all the liberty and responsibility of accountable agents engaged in an enquiry of the greatest importance, and of which life or death may be the consequence.

While therefore the Church of England allows every thing truly valuable in the exercise of private judgment, she condemns those who disregard all authority, and rashly set up their own will and pleasure as the only standard which they will admit. It is true she requires the sponsors at Baptism to receive her faith implicitly in the name of the child, but she provides that this child shall be so taught as to believe with the understanding before it comes forward to be confirmed. Certain of the truth of her doctrines, the Church fears no honest enquiry. On the contrary, in all her teaching, she aims at enabling her children to give a reason for the hope that is in them, and to be able to contend for the faith which was once delivered to the saints. When our youth come forward with honest and good hearts, they discover that what they have been taught by authority in childhood, rests entirely on Scripture, illustrated and confirmed by the testimony and traditions of the Church, and her more distinguished saints and martyrs from the earliest times. Hence the Church acknowledges the duty or obligation imposed upon all Christians, to examine the foundation of their faith, and to prove all things; that they may hold fast that which is good.

She not only acknowledges, but she even encourages a sober and searching enquiry, while she contends against rash interpretations and a too ready adherence to our own fallible judgments. It was in accordance with this view of the right of private judgment and the wise limitations appointed by the Church under which it should be exercised, that Bishop Willson has a thanksgiving among his devotions, that we are not left in the affair of eternity to the uncertainty of our own reason and judgment.

In fine, unlimited private judgment in religious matters is not the doctrine of the Reformation nor of the Church of

Christ in any age; for if the Bible were to be believed according to every man's interpretation, there could be no such thing as heresy or erroneous doctrine. Again, the Bible as explained by every man's private judgment or opinion, is not the doctrine of Protestants. For one reads the Bible without any knowledge of the original language, or any help from, or any deference to, authority, which in all other matters he respects, and he becomes an Arian, or a Socinian, or a Quaker, &c. Private judgment must therefore, in matters of religion, be directed and controlled as our Church directs and controls it; otherwise there could be no such thing as religious error or heresy, or dissent.

2. TRADITION.—On the 8th April, 1546, the Council of Trent decreed, under the sanction of Anathema, that the Scriptures and Tradition are to be received and Tradition. venerated with equal affection of piety and reverence, and that in the Canon of Scripture are included intermixed the books generally called Apochryphal. Now it is scarcely to be wondered that, after this, the word Tradition became to Protestants unpalatable, and closely associated in their minds with reasonable as well as unreasonable antipathies. Nevertheless, the dispute concerning its true import is not one of principle, but of fact and degree; since all parties admit the usefulness of tradition in its proper place, and to a certain extent. Nor do they reject any tradition which can be traced by direct testimony to the Apostolic age, because it is evidently of Apostolic origin. This, which may be considered a true definition of ancient and legitimate tradition, was acknowledged by Luther and the Reformers on the Continent of Europe, as well as by those of the Church of England.—It repudiates the dogma of the Romish Church, which places tradition on an equality with Holy Scripture; and it rejects all the practices of that Church which cannot be traced to the primitive age. But our Reformers had no intention of condemning tradition indiscriminately. They knew that, in strictness of speech, Scripture is itself tradition, written tradi-

tion,—that, as far as external evidence is concerned, the tradition preserved in the Church is the only ground upon which the genuineness of the Books of Scripture can be established. For though we are not, upon the authority of the Church, bound to receive as Scripture any book which contains internal evidence of its spuriousness; yet no internal evidence is sufficient to prove a book to be Scripture, of which the reception, by a portion at least of the Church, cannot be traced from the earliest period of its history to the present time.—What our Reformers opposed, was the notion that men should, upon the mere authority of tradition, receive, as necessary to salvation, doctrines not contained in Scripture. They neither bowed submissively to the authority of tradition, nor yet rejected it altogether; and this is still the doctrine of our Church on this subject, at the present day, and to which it is our duty to adhere. Even those who declaim the most arrogantly against tradition, and condemn it wholly and without discrimination, are found adopting many things on its authority,—such as Infant Baptism, the Christian Sabbath or Sunday, Female Communion, Confirmation, and the like. These practices are received, not on account of express proof from the Word of God, but because they are found, by ecclesiastical history or tradition, to have been so received from the times of the Apostles.

In fine, the judgment of our Church respecting the legitimate use and authority of tradition is briefly this:—"She pays profound respect to the declared voice of the primitive Catholic Church as a help and guide for interpreting the Scriptures and judging of the Christian doctrines, but it is a respect subordinate to that which she pays to the written Word of God, which she regards, and rightly regards, as the only divine source and standard of religious truth."

XXII. There is yet one topic more to which I beg to call your attention. You are aware that almost all the Churches

Churches and
Pews. which have been built in this Diocese have been assisted by donations from the two great Societies in England, and in general by subscriptions from places beyond their locality; and that, in many instances, the congregation for whose benefit any particular Church was built, has contributed but a very small portion of the expense of its erection. Now you must, my brethren, bear in mind that the object which the Societies and distant contributors had in view, was the benefit of the poor, and to provide that the seats in such Churches should be free and not monopolized by a few families on the spot, merely because they may have subscribed something more than their less opulent neighbours. The accommodation in each Church is equal in value to the expence of its erection, and therefore if it be not altogether free, such a portion at least as the donations and distant subscriptions cover, ought to be so, and set apart for the benefit of the poor.

If a Church, for instance, cost £500 in building, of which £200 only have been raised within the parish, and £300 have been derived from abroad, then three-fifths of that Church belong unquestionably to the poor, and two-fifths only to the local subscribers. Moreover, the two spaces should be so apportioned as to give equal convenience both in seeing and hearing, and the one should in no respect possess any advantage over the other.

I request particular attention to this important subject; because I have learned with much regret that, in two or three instances, the local contributors have in a great measure monopolized the Church, by erecting large and unsightly pews, and by so doing have almost entirely excluded the poor. This is not only injustice, but actual robbery, if not sacrilege, and must be corrected.

It is with great satisfaction that I turn to some Churches recently built, where little or no assistance was received beyond their locality, and where yet ample accommodation has been provided for the poorer part of the congregation by

their wealthier brethren. This is acting in the true spirit of Christian charity, and will, I trust, be universally followed.

XXIII. And now, my brethren, having brought before you such topics as appeared to me most suitable at this time,
 Conclusion. for your serious consideration, let us pray to

Almighty God that we may become better servants of Christ and of his Church than we have hitherto been, with more singleness of heart and more energy of purpose, that we may be enabled, as faithful and wise Stewards, to feed his flock; being assured that if we love them and feel an ardent desire for their salvation, we shall become like the scribe instructed unto the kingdom of heaven, who brought out of his treasures things new and old. Thus shall all obstacles be removed from our hearts that might hinder us from bringing our congregations to a knowledge of the truth; and we shall be animated with that zeal and wisdom from above with which the first Preachers of the Gospel were endued, and be found powerful both in word and doctrine to promote the glory of God and the salvation of our people, and to reckon as nothing the opinions of men, so long as we are instruments in our Saviour's hands of extending his kingdom and accomplishing his will.

ERRATA.

Page 4, line 12, after "Midland," insert "Johnstown."

Page 32, paragraph 10, line 10, for "*this* course of salvation," read "*the* course of salvation."

Page 39, paragraph 14, line 3, supply "*own*" between *her* and *children*.

Table shewing the state of the Diocese of Toronto, compiled from Returns made by the Clergy at the Visitation of the Lord Bishop, on the 6th June, 1844.

[illegible]

Name of Clergyman.	Parish or Mission.	Township or Township.	District.	Extent of Mission in square miles.	Gross population within the Mission.	Number of persons in the Mission.	Number and Names of Stations.	Churches, and their situation.	Number of persons in the Mission.	Average attendance at each Church.	Aggregate amount of contributions in one year.	Churches looking or enlarging.	Value of Church.	Glebe, and extent of it.	Value of Glebe.	Parsonage.	Building being the year.	Marriages.	Baptisms.	Distance from District Office.	Distance from County Office.	Amount contributed by the people in support of the Clergyman.	Prevailing Theology, and of what denomination.	Number of Dissenting Meeting-houses in the Mission.
Rev. Matthew	March	March, Huntley	Dalhousie	150	2000	600	4—Front of March .. Rear of do .. Front of Huntley .. Rear of do ..	3—Front of March .. Rear of do .. Front of Huntley .. Rear of do ..	200... 80... 150... 50... 200... 20... 200... 30...	100 0 0	8 acres	100 0 0	Yes, good	52	6	6	15	25 0 0	In March Roman Catholics most numerous, Huntley Presbyterians	1 R. Cath. in March. 2 do. in Huntley, 1 Pres. in do.				
Leeming, Rev. Wm.	Chippawa (Rectory)	Stamford	Niagara	475	8306	1029	10—Chippawa .. Stamford Village ..	3—Trinity, unfinished .. St. John's ..	120... 200... 200... 200...	170 0 0	400 acres	100 0 0	No	30	6	25	34	17	0 0 0	Methodists, Independents				
Lindsay, Rev. J. G. Desh.	Williamsburg (Rectory)	Williamsburg, Madoc, Edwardsburg, Johnston, Macaulay, Winchester	Barrenburg	475	8306	1029	10—Trinity Ch. 1 Con. Williamsburg .. St. John's 1 Con. Matilda .. St. Paul's, Lat No. 1, 1 Con. Edwardsburg .. North Williamsburg .. St. H. 5th con. Williamsburg .. Black Creek .. Moor's Settlement .. Nelson River .. Lang's Settlement .. Armstrong's Mills ..	3—Trinity .. St. John's .. St. Paul's .. North Williamsburg .. St. H. 5th con. Williamsburg .. Black Creek .. Moor's Settlement .. Nelson River .. Lang's Settlement .. Armstrong's Mills ..	1300... 200... 100... 150... 300... 70... ... 60... ... 20... ... 30... ... 100... ... 30... ... 20...	170 0 0	2004 acres	25 0 0	Yes	78	7	13	256	24	0 0 0	Lutherans, British Methodists, Presbyterians	2 Lutheran, Williamsburg; 2 Meth. Matilda; 2 do. Edwardsburg.			
Macaulay, Rev. William	Pickton (Rectory)	Hallowell, Athol	Prince Ed.	100	5000	...	1—Pickton .. And occasional services in Marysburg, Milford, Wellington and Hillier.	St. My. Magdalen's ..	500... 200... ... 70... ... 500...	170 0 0	400 acres	30 0 0	No	61	12	10	108	0 0 0	Methodists, Quakers, Hicksite and Orthodox Presbyterians, Roman Catholics	3. Pictou, 1 R. Cath. 1 Meth. 1 Pres. Bloomfield, 1 open to all, do. 2 Quaker, Wellington, 1 R. Cath. 1 Meth. 1 Quaker.				
Macgregor, Rev. R. J.	Streetville	Toronto, old survey	Home	50	3193	1360	5—Streetville .. Huronville .. Norval .. Churchville .. Sydenham, Dundas Street ..	5—Streetville .. Huronville .. Norval .. Churchville .. Sydenham, Dundas Street ..	130 One at Streetsville 112... 40... 67... ... 17... 34... ... 50... ... 250...	100 0 0	...	...	No	137	14	15	23	23	17 0 0	Pres. Est. and Seeders, Meth. R. Cath.	12.	
MacIntyre, Rev. John	Orillia	Orillia, Medonte, Matchedash, Part of Oro	Simcoe	352	1591	560	5—Orillia Church .. Medonte .. Fraser's, Orillia .. Hall's, Oro .. Town line between Oro and Medonte ..	2—Orillia .. Medonte .. Fraser's, Orillia .. Hall's, Oro .. Town line between Oro and Medonte ..	190... 80... 100... 70... ... 30... ... 25... ... 40...	100 0 0	100 acres wild, far distant	...	Yes, rented	45	12	4	85	28	5 0 0	Pres. R. Cath. a few Methodists				
MacMurray, Rev. Wm.	Ancestor and Dundas (Rectory)	Ancestor, W. Flamborough	Gore	129	5002	1159	3—Ancestor .. Dundas .. 4th con. West Flamborough	3—Ancestor, St. John's .. Dundas, St. James'	550... 125... 500... 170... ... 50...	100 0 0	400 acres	5 0 0	Yes, at Ancestor	63	21	15	45	5	65 0 0	Presbyterians, Methodists, Baptists	12. 5 in Ancestor, 7 in West Flamborough, including Dundas.			
Magrath, Rev. James M.A.	Springfield	Toronto Old Survey	Home	35	2252	889	1 at the Credit ..	1. St. Stephen's ..	300... 89... ... 47... 28... ... 137 10 0	40 acres, no legal possession	No	27	2	10	18	18	0 0 0	Meth. var., Pres., R. Catholics	...					
Mack, Rev. F.	Amherstburg	Malden and Auderdon	Western	200	1934	296	1 at Amherstburg ..	1 at Amherstburg ..	182... 110... ... 45... 33... 36... ... 100 0 0	...	No	21	8	9	259	18	15 0 0	R. Cath., Pres., and Meth.	3. 2 Dissenter, 1 R. Catholic.					
Mayerhoffer, Rev. V.P.M.A.	Markham	Markham, Vaughan, Whitechurch	Home	360	9189	2154	4—Vaughan, 4th con. .. Markham 6th .. Vaughan 3d .. Whitechurch 6th ..	1. St. Stephen's, Vaughan	200... 110... ... 110... ... 85... ... 45...	100 0 0	270 acres	18 0 0	Yes, very poor	25	5	5	22	22	0 0 0	Pres., 2 kinds Methodists, 4 kinds Unitarians, Arians, Tunkards.	16. 2 Scotch Kirk, 1 Scotch, 6 Meth., 4 Methodists, 3 Tunkers.			
Maynard, Rev. Geo. M.A.	North Gate Church	Toronto	...	...	...	...	9—Davidson's S. H., Woolrich, Elketon's .. Church .. Smith's S. H., Flamborough, W. Jersey Settlement, Ancestor, W. McKay's, Garafaxa, Leeson's, School House, Erin, Danville .. Sch. House Upper Esquesing ..	... .. ... .. ... .. ... ..	63... 70... 240... 60... ... 60... ... 50... ... 60... ... 70... ... 80...	100 0 0	4 acres in Elora in recreation	No	31	1	...	...	0 0 0	Methodists, Presbyterians, Baptists	4. Jersey Settlement, Erin, Esquesing, Flamborough West.		
Miller, Rev. T. W. B.A.	Chaplain to the Forces	Chippawa	
Morris, Rev. E.	Travelling	Montague, Wolford, East of Kitley, Yonge, Lansdown	Bathurst & Johnstown	570	...	3177	10—Montague .. Merrickville .. Ripley's School House .. Easton's Carvers .. Bate's Settlement .. Horwich School House .. Dobbs' Settlement .. Bellycane .. Yonge Mills .. Lansdown ..	2. 1 Montague .. 1 Merrickville	130... 140... ... 140... ... 20... ... 20... ... 65... ... 20... ... 23... ... 100... ... 160...	100 0 0	...	No	47	6	8	909	30	0 0 0	Methodists	...				

Table shewing the state of the Diocese of Toronto, compiled from Returns made by the Clergy at the Visitation of the Lord Bishop, on the 6th June, 1844.

[illegible]

A
PASTORAL LETTER
TO
THE CLERGY AND LAY MEMBERS
OF
THE ESTABLISHED CHURCH
IN
WESTERN CANADA,
FROM
THE LORD BISHOP OF TORONTO.

COBOURG:
PRINTED AT THE DIOCESAN PRESS.

1845.

PASTORAL LETTER.

DEARLY BELOVED IN THE LORD:

At the first Meeting of the Church Society under its new Constitution, on the 23rd day of October last, it was resolved, that henceforth there should be four annual collections made for the purpose of the Institution and benefit of the Church. The objects of the first three are particularly mentioned in the account of the proceedings; but the fourth is purposely left open to meet any unexpected or extraordinary contingency.

Such a contingency has unfortunately arrived much sooner than could have been anticipated, in the astonishing fact, which can no longer be concealed, that five of my Clergy, who are labouring in their several stations, are falling into the most destitute circumstances, in consequence of having been left by the Government nearly two years and a half without support from that fund which is guaranteed by the express provisions of a British Act of Parliament.

This melancholy occurrence is attributed to the discordant interpretation given by the Imperial and Colonial Governments to the 3rd and 4th Victoria, chap. 78, entitled "An Act to provide for the sale of the Clergy Reserves in the Province of Canada, and for the distribution of the proceeds thereof."

It is on all sides admitted that this Statute secures permanently, and under all circumstances, the sum of £7,700 Sterling, annually, towards the support of the Church of England in Canada West; a sum predicated on the return of Salaries and Pensions paid to the Missionaries of the Church of England in the Diocese of Toronto and their Widows for the years 1839 and 1840,—it being manifestly the desire and object of the Imperial Government to preserve the Church in the same state of efficiency as she was at the passing of the Act, and till the Clergy Reserve Fund could meet the full charge.

Nevertheless the Government of this Province, by a minute of the Executive Council bearing date the 22nd December 1842, held that although the sum of £7,700 Sterling annually is at all events secured to the Church of England, yet that

such Clergymen as have been appointed to fill vacancies occasioned by the death or removal of Incumbents who were in possession at the time of the passing of the Act, are to be paid from the Imperial Fund.

Trusting in the correctness of this construction of the Act, reference was had to the Imperial Government; certificates of the deficiency as required by its provisions were forwarded by the Receiver General, and no doubt was entertained but that the balance between the amount of the Warrant here and £7,700 Sterling guaranteed by the Statute, would immediately be paid over to the Society for the Propagation of the Gospel by the Treasury in England.

But so far was this from being the case, that Her Majesty's Attorney and Solicitor Generals declared in a Report made by them on the 29th of December, 1843,—“That having attentively examined the provisions of the two Acts of Parliament, 3 and 4 Victoria, chap. 35, and 3 and 4 Victoria, chap. 78, which relate to the subject, it is their opinion, that the proper construction of the law throws upon the Revenues of Canada the burthen of making up any deficiency in the Clergy Reserve Fund in paying the usual and accustomed allowances and stipends to the Ministers, whatever the deficiency may be; and while that deficiency lasts, the Imperial Treasury cannot be called on to make any payments to the two Churches:”—in which, although they admit the soundness of the Chancellor of the Exchequer's suggestion, (which is clearly based on the true spirit of the Act,) that the intention of its framers was to make the guarantee of the Imperial Treasury at once applicable in case of difficulty, yet the Crown Officers in effect nullify this obvious construction by asserting that in order to carry it out further legislation is necessary.

Since the passing of the 3 and 4 Victoria, chap. 78, six cases have occurred of new appointments of Clergymen,—rendered necessary by the death or removal of the Incumbents who held livings at the passing of the Act. Of these one has returned to England, and five remain, without support; for the Government of the Province, notwithstanding the opinion of the Crown Officers in England, still adhere to the minute of the 22nd Dec. 1842, and refuse to pay their Stipends.

It might, as I am constrained to remark, have been expected that the Provincial Government, on finding that the course which it had determined to pursue was producing so much distress to deserving individuals and their families, would have

been scrupulously careful in improving the management of the Clergy Reserve Fund, in order that such distress might, as soon as possible, be arrested in its progress, because, with arrangements ordinarily judicious, this Fund would have more than met its annual liabilities, and thus prevented the miseries and evils of which we complain.

But alas the mismanagement has increased, pending these difficulties; and while my Clergy are left in a state of destitution, large sums continue to be wasted in remunerating services which are really worse than useless, and this to such an extent as to render hopeless the expectation that the Clergy Reserve Fund will ever answer the wise and holy purpose for which it was established.

Expecting some little delay in settling the meaning of the Statute, I applied to the venerable Society for the Propagation of the Gospel in Foreign Parts to advance, in the meantime, the salaries (only £100 per annum each) of my five suffering Clergy;—assuring the Society that I had the fullest conviction that such advance would be repaid as soon as it was decided which Government was liable; for it could not be the desire of either Government (as I then believed) to allow the Church or any of her Clergy to suffer, pending a dispute on the meaning of a law over which they could have no control. The Society, with its usual benevolence and consideration, paid the stipends for the year ending the 30th of June, 1843, but have declined since that time to continue such advance, because they saw no disposition, on the part of the Government, to settle this unseemly dispute, or to pay back the advance they had already made. In consequence, my five Clergymen have been left without their stipends since June, 1843.

What aggravates this evil is, that it is rapidly increasing. New vacancies are from time to time happening which I cannot in prudence fill up, while the stipends are held in suspense; and thus a law, which we naturally supposed was intended for the just support of the Church, is, by conflicting interpretations for which I was not prepared, and by an apathy and a reluctance to act on its spirit, made the instrument of her gradual disorganization; and this large and increasing Diocese, already so destitute of the means of public worship, if the Statute be allowed to operate as it has done for the last four years, will in a spiritual sense become, through half its extent, a wilderness. Not only are five Clergymen in a state of want, but two parishes are left vacant, and the process is

unhappily going on from deaths occurring and removals being at times found necessary.

I have brought this disheartening and deplorable state of things repeatedly under the notice of the Provincial Government. I have urged it upon them as their duty to look to the spirit and intention of the 3rd and 4th Victoria, and preserve the Church entire and unimpaired in her efficiency as she was at the passing of the Act. I have pressed this course upon his Excellency the Governor General as of more than sufficient importance to warrant his paternal interference, since the distress which had arisen from the difficulties I have described had been represented to me in such terms as to shew that it actually threatened the very existence of some of those who were affected by it. But all that it was in my power to do has been without avail.

I represented to his Excellency, in May last, that “on a review of this unfortunate subject, and more especially as regards the distress of my five Clergymen and the desolation with which it menaces the Church, it involves consequences so calamitous and imminent as to justify the Representative of the Sovereign in assuming more than ordinary responsibility in arresting their progress, and, I added, happily the responsibility thus to be assumed is not of an alarming character, since it only requires your Excellency to give orders to pay the salaries now in abeyance from any proceeds in the hands of the proper officer arising from the sales and rents of the Clergy Reserves, which might otherwise be forwarded to England to be placed in the Funds. The sum thus supplied would be replaced as soon as the Governments agreed in their construction of the Act, and the utmost loss that could accrue from the transaction would be a mere trifle of interest, while great suffering and misery would be prevented.

“Moreover in my humble opinion, so long as your Excellency does not exceed £7,700 annually toward the support of the Church of England, and our present Establishment is within that sum, you run no risk whatever.”

The reply simply stated that my application had been brought under the consideration of the Governor General in Council, and the result would hereafter be communicated to me.

On the 31st of October, I again brought this painful subject at great length before the Provincial Government, and stated that, having failed to receive relief, I could see only one way left of mitigating the evil, “and that is by an appeal

to my people on the present critical situation of the Church, and in behalf of my destitute Clergymen. It is indeed a step which I shall take with extreme reluctance, and which were it possible I would most willingly avoid, because the statement which it will be my duty to set forth cannot fail to make a deep impression on all Churchmen, both here and in England. But I see no alternative; for independent of many weighty considerations, the five meritorious Clergymen whom it becomes my duty to protect as much as possible, can no longer be left to suffer. I shall nevertheless write with as much forbearance as the facts will permit; not forgetting that, however unjustly we may be treated, the principles of our Church and profession are submission, gentleness, and peace."

I must confess, that harassed as His Excellency has been by the troubles and vexations which seem almost inseparable from a Colonial Government, it is not perhaps surprising that he should feel disinclined to increase his responsibility; but I am persuaded that if he had been at peace and had leisure to examine the subject, he would have discovered neither objection nor difficulty,—since to assume the responsibility that I suggested, while it would be in perfect accordance with the Chancellor of the Exchequer's suggestion, would touch no great principle nor interfere with any public interest. I do conscientiously believe that any former Governor of Upper Canada, and I have known them all save the first, would, under the like circumstances, have assumed such responsibility without the slightest hesitation; and I am convinced that his conduct, in those times of justice and principle, would have been sustained and commended by the Government at home.

But although the Governor General did not see fit to act in this affair as I could have wished, I have no reason to think that he is indifferent to the situation of my suffering Clergy; but, right or wrong, he believes that the remedy is not in his power. I have, therefore, no other resource left than to appeal in favour of my distressed Clergy to their Brethren, Lay and Clerical, throughout the Diocese, to come forward in their behalf.

I therefore request you, my brethren of the Clergy, to read this Pastoral Letter, or recite the substance thereof, from the altar after morning prayer, and immediately before the Sermon, on Sunday the 12th day of January next, being the Sunday after Epiphany, and on the 19th of January, being Septuagesima Sunday, take order that a collection be taken up

for their immediate relief. And may God in his mercy enlarge our hearts to give willingly and without grudging, and enable us to accompany our benevolence with earnest prayers that in His wise Providence He will remove whatever difficulties impede or threaten His holy Church in this Diocese.

JOHN TORONTO.

Toronto, December 10th, 1844.

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A

CHARGE

DELIVERED TO

THE CLERGY

OF THE

DIOCESE OF TORONTO,

AT THE VISITATION

IN JUNE MDCCCXLVII.

BY

JOHN

LORD BISHOP OF TORONTO.

TORONTO:

PRINTED AT THE DIOCESAN PRESS.

1847.

CHARGE.

MY REVEREND BRETHREN,

Three years have elapsed since I last addressed you from this place. During this period much has occurred in favour of the Church, for which it becomes us to be thankful, and nothing of a calamitous or unexpected nature, that can seriously impede her future progress.

It is indeed delightful to behold the affections of our people embracing with so much pious cordiality and increasing knowledge her distinctive principles, and with what correctness they are beginning to appreciate the beauty and efficacy of her forms of order and worship, with which we feel that there are none to be compared in point of Scriptural authority, ancient usage, and intrinsic excellence, in promoting the growth of living Christianity.

We readily grant that the forms and ceremonies used in the celebration of Divine worship are not, properly speaking, religion itself; but they are, nevertheless, essential to its healthy existence and to the continuance of the visible Church, and were they removed, it would gradually disappear from the face of the earth.

But although the claims of the Church in our favour and affection are now more generally acknowledged, and the progress she has made in this Diocese, during the last three years, be very encouraging, we have yet to confess that, owing to circumstances over which we had no control, the number of our Clergy has not increased so rapidly as we had reason to anticipate.

Since we last met we have, from deaths, removals, and various casualties, lost about twelve Missionaries, and this has, in many ways, put us to great inconvenience; leaving

parishes long vacant, disappointing reasonable hopes of obtaining a resident Minister, and preventing the appointment of so many Travelling Missionaries, as we had intended and have the means of supporting.

Even the growing prosperity of the Mother Church at home, for which we bless God, daily operates somewhat against our progress, because it creates so great a demand for Clergymen, that few are disposed to take up their lot with us in this distant Colony. Indeed, so long as there is so great an opening in England, it is not very clearly the duty of those brought forward to the Church in that country, to look to distant Colonies to discharge the functions of their Ministry.

In the meantime, our wants and spiritual destitution are increasing as our new settlements extend; and every advance we make in the waste places, only opens new fields of labour, and excites the still more distant settlers to make urgent applications for holy ordinances and a divinely constituted Ministry.

A brief inspection of the map of the Diocese will give us some faint conception of the present extent of this spiritual destitution. We have about three hundred and fifty organized townships, each containing about one hundred square miles, or space sufficient to constitute fifteen or twenty English parishes, and we have only one hundred and eighteen Clergymen, including two now past duty, and three who, having no cure of souls, are employed in the higher departments of education, but are always disposed to give such services as are in their power. We have therefore two hundred and thirty-seven townships, or more than two-thirds of the whole Diocese, with no resident Clergymen. In none of the districts (twenty in number) have we so many as one for every township. In the Wellington District, containing twenty-seven townships, we have only one resident Clergyman, and occasionally the services of a Travelling Missionary. In Victoria District, with twelve townships, and the Ottawa District, with ten townships, we have only two Clergymen in each. In the

Huron District, there are only three Clergymen for twenty-one townships. Now, in each of these three hundred and fifty townships, one Clergyman might find ample employment, and in many of them three or four.

This Diocese is now supposed to contain upwards of six hundred thousand inhabitants: of these it is believed that one-third at least, or two hundred thousand,—scattered indeed over all the townships, belong to, or are favourable to, the Church; and could we embrace them all in our ministrations, we should in no long time have the great majority of the whole population, for when the Church is beheld in her simplicity, fulness and beauty, she obtains the preference in every well-constructed mind; but owing to the fewness of our Clergy, we are in danger of losing many who might, under other circumstances, have become our sincere friends and supporters.

Our need of a great increase of Clergy is so pressing, that we hail with joy the magnificent scheme now brought to bear, in the establishment of a Theological College at Canterbury, for the express purpose of educating young men for the Colonial Church: yet the Colonies are so many, and their territories so extensive, that this noble Institution can furnish but a very few for each, and by no means supersedes local seminaries of the same kind. It will, nevertheless, be in many respects exceedingly useful; it is a new link of grateful attachment to the Church at home, for it shews that she does not forget her distant children, and a sprinkling of young Clergymen coming among us from England, from time to time, will awaken many pleasing associations, and provoke us to new exertions.

Our Diocesan Theological College, I am happy to say, is in a very satisfactory and flourishing condition, both as to the number pursuing their studies, and the promise of usefulness and efficiency, which, as the result of the instruction they are receiving, they happily evince; yet the number of students presenting themselves is by no means so great as could be desired.

For this, indeed, in a Colony like this there are many causes. From continual immigration, the state of society is not so settled among us as in older countries. It takes a long time before our people recover from the struggles and privations incident to their new position, and it is not unnatural that there should be among them a desire to guide the minds of their youth to such employments as tend most rapidly and effectually to advance their physical improvement and social comforts. This will account for the fact, that so few from amongst the settled inhabitants of the Province, of that class from which candidates for the Ministry are in other countries usually derived, are found to offer themselves for that sacred office.

Hence it becomes the more necessary to encourage what, in Colonies, may be termed the middle classes of society; that is, the sons of respectable farmers and tradesmen, who, if they should be furnished in other respects with the requisite qualifications, are more likely to be able to contend successfully with the toils and difficulties incident to Missionary life in this Diocese, and to be content with the very frugal provision allowed them.

There is, however, another class of persons whom, in reference to this great object, it is particularly desirable to encourage. It is well known that amongst the emigrants from the Mother Country there are many families who have occupied respectable stations in society, and who have been induced to leave their native land mainly from the hope of securing to their children, in a new and less populous country, a decent provision and satisfactory settlement in life. Many of these naturally direct their attention to the learned professions, and some to the sacred Ministry. It is likewise a fact not to be overlooked, that a considerable number of those who are looking for a comfortable maintenance in the Colonies are the sons of Clergymen, settled in various parts of the United Kingdom, whose means have not enabled them to do more perhaps for any of their children, than secure them a good

education at a Grammar School. To these different classes we are anxious to give every encouragement in our power to induce them to consign one, at least, of their sons to the Church. But I need not dwell on the excellence and importance of this object, for which I have twice solicited the assistance of the Diocese, in addition to the munificent grant of the Society for Propagating the Gospel in Foreign Parts, because nothing can be more obvious than our need of additional labourers, while experience has fully proved that, without such assistance as we have been in the habit of extending, we shall find it difficult and perhaps impossible to ensure even a small supply of candidates for the sacred Ministry in the present state of this Colony.

In thus calling your attention to our need of a great increase of our Clergy, we must not be unthankful for the measure of success which God has vouchsafed us since the last visitation, as if we had made no addition to our ranks. At that time our number was one hundred and three; now, as already stated, we have over one hundred and eighteen, and have at this moment the means of employing, from our own resources, twelve or fourteen Travelling Missionaries. Our prospects, however, of a speedy increase, to any great extent, are not as yet sanguine. Next year the very able and learned Professor of Divinity in the University of King's College expects to present four or five candidates for Deacon's orders, and perhaps as many may come from Cobourg. Although it may be said, what are these among so many townships, we ought not to think lightly of the day of small things.

Since our last meeting in June, 1844, I have visited every Mission in the Diocese. Not having included Woodstock, Blenheim, Wilmot, Stratford, and Zorra, in my former visitation, I held Confirmations in them respectively soon after we separated, and found them, and more particularly the first, namely, Woodstock, of great promise. In the summer of 1845 I visited the Districts West of Toronto, as far as the Mahnetoahneng Island, Lake Huron, and returned by the

way of Owen's Sound. In the summer of 1846 I travelled through the Districts of Niagara, Simcoe, and the Home, and all those East of Toronto. The time occupied, and the continuous and great intenseness of the heat in 1846, were rather beyond my strength, and warned me of the necessity of dividing the Diocese into three parts, instead of two, an arrangement which becomes the more requisite, from the extraordinary increase of Missions and Stations, at which my visits are desired. During my first visitations, in 1840 and 1841, I confirmed at seventy-four stations, scattered over an immense surface; in 1842 and 1843 they had increased to one hundred and two; and in 1845 and 1846, to one hundred and ninety-seven. Hence, you perceive that my stations, during those years, had increased ninety-five. Here it may be proper however to remark, that some of these last were rather stations of exploration, such as my journey to Owen's Sound, and other back settlements, that I might make myself better acquainted with the country and inhabitants, and shew our Travelling Missionaries that I called upon them to undertake no labours which I am not willing to share. Some of the stations, as the country becomes better cleared and opened, and the roads more tolerable, may be joined for Confirmations, so as to economize labour; but this can only be done to a very limited extent, although it may be sufficient to prevent so great an increase under this head during the next three years. The number confirmed, in the course of my recent visitation, was 4358, which only exceeded the former by 679. This may be considered a less increase than might have been expected from the rapid growth of our population from immigration and natural causes. It is, however, necessary to remember, that the number of grown-up and elderly persons, who came forward during my first Confirmation journies, has greatly diminished, and that the candidates now more generally consist of young persons. In respect to immigrants, many are confirmed before they leave home; and where it is otherwise, the mass of them proceed to the newest settlements,

and do not for some time come within my range of travelling, extensive as it is, nor can they be reached with advantage, till some kind of roads or paths are made, even by our Clergy, active and laborious as they are.

It is very pleasing to remark, that a very great change has been for some years gradually manifesting itself in regard to the holy ordinance of Confirmation. Our people now almost universally believe and recognise it to be an Apostolic institution, and, to all who receive it, a most beautiful and impressive consummation of their baptism.

The frequent administration of this interesting ceremony has been especially blessed throughout the Diocese, and has had the most salutary effects upon the minds of many, whose views of the true foundation and principles of our Church were very confined and unfruitful. Following up the holy conceptions and aspirations which the frequent witnessing of Confirmation is calculated to produce, they have formed more correct opinions of the sacred functions of the Church of God, in her divine appointment to regenerate man and to mould him for heaven.

As an Apostolic ordinance, the Scriptural warrant for Confirmation is more generally admitted and appreciated. Our congregations feel it to be a most solemn and profitable renewal of their baptismal vows, and the taking possession of all the gifts and inheritance of the first Sacrament, with a full understanding of their infinite importance. They are farther taught to feel that it is the proper introduction to the holy Communion, and bestows upon them a blessed fellowship with the Church in all ages. Nor is it a small advantage to the pious mind, to have thus enjoyed an opportunity, at which the faith and obedience to Christ, promised for him by the lips of others in early infancy, shall be pronounced by his own; and that before he is admitted to the full privileges of the Church, he should have given this testimony publicly before God and the congregation. Hence Confirmation, being much better understood, has taken a far deeper hold on the hearts

and minds of our people than it used to do. It is more felt in its spiritual application, and more affectionately valued by spiritual minds.

The return of seasons of Confirmation is looked for with much anxiety and satisfaction, and may be considered the great harvest of the Church. At no time do our services appear with greater loveliness and interest, except perhaps at the infant baptism of innocence and beauty, than when a band of young Christians come forward to confess the faith of Christ crucified, and their readiness to fight under his banner, against sin, the world, and the devil, and to continue Christ's faithful soldiers and servants unto their life's end.

"I was delighted," said one of the most promising of my younger Clergy, "to hear many of my congregation observing that they were much affected at beholding the ordinance of Confirmation administered for the first time, displaying as it does the Episcopal authority, which is one of the marks of the Catholic Church. In one case, where I had been unable to persuade two young persons in a family to become candidates for Confirmation, they expressed great sorrow, after having witnessed the ceremony, that they had not yielded to my advice, and professed their determination to be confirmed, God willing, at the next opportunity."

The progress of the Church Diocesan Society in promoting the extension and endowment of the Church in this Colony, was brought so fully under your notice yesterday at the annual meeting, that it is not necessary that I should dwell at any length on the subject. Our people are everywhere more sensible of the duty of giving of their substance towards the permanent support of religion. The offertory is becoming more general and effective, and wherever it has been introduced with a christian spirit, it has been attended with a visible blessing. How such a legitimate mode of contributing to the support and extension of the Church in this Diocese, in which we resemble in so many things the Church of the first age, came to be questioned by any one, can only be

accounted for from inattention to the true nature and character of the Christian religion. What, it has been said, shall we, after a pathetic sermon destroy its effect by the jingling of money. Such a profane sarcasm could never have proceeded from a well constituted mind, because the charity called forth is one of the best means of shewing that the preacher has made the proper impression upon his hearers. He has opened their hearts to the temporal and spiritual wants of their fellow creatures, and made them eager to give God his portion. “Now abideth faith, hope and charity, these three, but the greatest of these is charity;” for when faith is swallowed up in conviction, and hope in eternal blessedness, charity, or love, the bright image of God, burns in the bosoms of the redeemed for ever.

In this respect the Church Society has done much; and when the parochial system is judiciously carried out, by the Clergy joining and helping one another, the most happy results are sure to follow.

We are, as the first Christians, struggling to maintain and extend the truth; and for this purpose we are essaying to plant a Church in every neighbourhood. Now this can only be done by contributing of our means, and that not grudgingly, but liberally; and there should be no delay, for if we do not lay a permanent foundation for the Church and her ministrations through the Diocese during the present age, thorns and briars will grow up, and a generation will succeed us who know not God. Great then, my brethren, is our responsibility, and fearful the guilt of those who neglect and discourage this labour of love.

It is scarcely necessary to answer the unsound objections of those who reject the offertory. Is it because their people are unfavourable? or because it will produce but little? We reply, it is a part of the public worship of God, sanctioned and practised by the Apostles, and enjoined by the Church; and we may with the same propriety oppose any other portion of Divine worship as this, and so banish religion altogether

from the land. Have these objectors been at pains to explain this duty to their people—have they called attention to the Scripture sentences of the offertory in the Prayer Book—have they taught that charity is the brightest of the Christian graces, and that its diligent practice is made the ground by our Lord himself of a favourable judgment at the last day? Let us all feel that any serious neglect on this point, and especially in a new country like this, must be very fatal in its consequences, and that the responsibility rests chiefly upon us. Let it be seen that in this we are not seeking our own advancement and interest, but the glory of God.

Charity, be it remembered, though the brightest among the constellation of Christian graces, requires like every other virtue to be cherished and encouraged, and then it expands more and more in force and energy, and though still a duty it becomes a delight. Its meaning is not to be confined to almsgiving; for it is meant to promote and support every institution which may contribute to the health of the body and the soul. It should also in its beneficial effects be illustrated by examples, that its beauty and excellence may be the more deeply impressed upon the hearts of our people. The members of our Church should be taught never to come to Divine worship empty handed; and again and again should they be reminded of this important duty, which so strongly connects our devotion to God with kindness to man, and it should not be forgotten that a small exertion on the part of our people at the present time, would be more effectual than ten times the same exertion a few years hence. Suppose that in this Diocese sixty thousand families belong to the Church. Were each of these families to dedicate to the service of God a few acres of wild land, some giving more, some less, as God has enabled them, but, on the whole, averaging eight or ten acres each, it would form an endowment sufficient to establish, in time, three or four parishes in every township. Now, this is an effort which every one will readily acknowledge to be of no great magnitude, for an acre of land

is of little value at present, and yet how mighty the results it would produce, and of what infinite importance to the country. It would enable the Church, with the other growing means at her disposal, to carry her holy ministrations to her children in every part of the Diocese in all future time, however numerous they might become. Some such effort as this, you will be pleased to learn, is in contemplation, and the detailed information necessary to put it forward, with hope of success, is now collecting; and even if partially successful, it will prove a good beginning, and, when fairly put in motion, it can be gradually carried forward as opportunity serves. For it is not a work to be completed in a day, or in many years. It is our duty to do all we can, and to leave the final issue to a higher power.

Nor, if we look at the ways of Providence, can we consider this issue doubtful. The Bishop of London proposed to build within the metropolis fifty Churches, and it has been proceeded with in a true Christian spirit, and will soon be accomplished. To build the like number of Churches required, a century ago, the whole influence of Government. The Bishop of London's proposal was a great definite object, and the building of the first Church silenced all doubts as to its practicability, and now that it is nearly completed, there will arise an assurance that the three or four hundred Churches still required in that immense city, will in due time be erected. So far the holy work has been blessed, and it would indeed be strange were it now to cease; but it cannot be. The holy impulse has been given,—a glorious emulation excited,—the benefits are already visible and striking, and the task, gigantic as it may appear, will be accomplished. Why then should we despond and tremble for the success of our plan? In all collective undertakings, the first step, or, more properly speaking, the first act of faith, is the germ of all that succeeds it, because the pledge of actual consummation. Therefore, the first testimony, in holy confidence, to our scheme of extending the Church through the Diocese becomes to us an

assurance of final triumph. Let no one start in despair at its magnitude, or think lightly of the day of small things.—Think of the late Mr. Wilberforce, standing almost alone in the British Legislature, in his first attempt to abolish the slave trade, when assailed with the scorn and fierce opposition of almost all around him, and his glorious triumph. Now, our object is as much a Christian duty as the abolition of the slave trade; and the time, it is hoped, is not distant in the history of this Diocese, when all our people shall recognize, as a first principle and their first duty, to provide for the salvation of the souls and bodies of men, and that we have no right to build ourselves “wide houses and large chambers, and ciel them with cedar, and paint them with vermillion,” (Jer. xxii. 14), until we have built up houses of God for every portion of the Christian population of the land. Nor are we without the encouragement of example in this great undertaking.—On my return from visiting the missions west of Toronto, in September, 1845, I found a letter from the Lord Bishop of Ripon, the perusal of which dissipated in a moment the continued fatigue which I had been enduring for several months. His Lordship stated, that “he had the pleasure to inform me that some munificent individual, entirely unknown to him, had deposited in his hands the sum of five thousand pounds sterling, which the donor wished to be appropriated to the building of a Church in the Diocese of Toronto, to be called The Church of the Holy Trinity; the patronage to be left entirely to the Bishop of the Diocese, as well as the situation.” Sacramental plate, surplices, and all things needful, were at the same time promised, and have since been furnished.—The only condition imposed is, “that a yearly Report of the progress and circumstances of the Church is either to be printed in the Annual Report of the Society for Promoting Christian Knowledge, entitled, ‘Holy Trinity Church Report,’ or to be sent to the Rev. H. Swale, M.A., Little x Yorkshire, who will shew it to the benefactor. I have not the most remote conjecture,” adds the Bishop, “who the

Misprint for "Settle" a small town in the west Riding of Yorkshire (about 40 miles from Leeds) in the Prefecture of the Bishop.

donor is." On consulting with several of my clergy and other friends of the Church, all of whom were filled with joy and admiration at this noble Christian manifestation of charity, they concurred with one voice that the free Church should be built at Toronto, by far the most populous city in the Diocese, and in a locality most likely to embrace the largest portion of the poor. This Diocese may be justly considered the great reservoir of emigration from the United Kingdom, and therefore its increase of population is extremely rapid, and of this increase Toronto naturally partakes more than any other town. Of the emigrants, many are of the poorer classes, so that a more valuable boon could not be conferred upon them, than that of building and endowing a free Church for their religious instruction. The great importance of the object which the pious and generous donor has in view is very much enhanced, from the fact that our Churches are commonly built by subscription, for which sittings and pews are in general stipulated, and although liberal provision is in most cases made for the more destitute class, often to the extent of one third of the whole Church, yet this, generous as it appears to be, is not always sufficient, hence we have no little difficulty in providing convenient room in our churches for the accommodation of our poorer neighbours. Moreover, it is refreshing to know that we have a sacred edifice, one of the largest and most beautiful in the Diocese, built expressly for the benefit and use of the poor, into which they can enter with sweet independence of mind and grateful feelings of heart to the pious donor that it is their own. It is farther proposed to attach to the Church a Free School, for the advantage of the children of the congregation and all others who may desire to avail themselves of the benefits it will offer.—The basis of instruction to be the Church Catechism, without neglecting those secular branches of education which are taught at schools from which religion is unwisely and wickedly excluded. Measures were immediately taken to find a site for the Church, eligible for the purpose intended, and to pro-

ceed without delay to its erection. In the selection of a proper site we met with some difficulty; several were offered, but they were not in the desired locality, and the price demanded by the proprietors of such as might have been deemed eligible, was so great as would have trenched on the wished for endowment. From anxiety on this subject, however, we were soon relieved by the Honourable John Macaulay, retired Lieutenant Colonel of the Royal Engineers, who bestowed upon us, gratis, the very spot which we had all believed to be the most appropriate, at an expense to himself of more than five hundred pounds. While we offer our warmest thanks for this generous and seasonable gift, we beg to acknowledge our obligations to several other gentlemen, who generously offered us sites, but which were declined, because not convenient for the object in view. But we have not done with our generous benefactor. The whole proceedings are clothed with something so delightfully holy, that to dwell upon them is to elevate and purify our own hearts and affections, and thus to produce similar fruit. In due time the sacramental plate for the Church, and also for private communion with the sick, with table-cloths, napkins, and surplices, &c., all of which are very much admired for their tasteful elegance, reached us in safety. But what created still greater admiration, and still deeper feelings of gratitude, were the magnificent gifts, and their beautiful appropriation, for rejoicing on the day of the Consecration of the Church, with which these things were accompanied.—First,—The donor desires that fifty pounds sterling be presented at the Offertory on the day of the consecration of the Church of the Holy Trinity, should the Holy Communion be then administered; if not, on the first occasion on which there is a Communion. Second,—That the same sum be offered to supply gifts and rejoicings for the poor on the day of consecration. Third,—That the sum of fifty pounds sterling be offered and appropriated for an Altar Cloth for the Church of the Holy Trinity. Fourth,—That the like sum of fifty pounds sterling be offered for the beautifying of the Font;

or should that be completed, for any internal decoration for the more devotional observance of Divine Service. Such a complete act of charity, and so thoughtful and delicate in all its arrangements, and descending with holy foresight to the most minute things which might in any way tend to the devotional objects of the gift, is scarcely to be found in the history of the Christian Church. Wealth is indeed a blessing, when it is thus devoted to so noble a purpose as the extension of Christ's kingdom.

But while we are most grateful to the donor who has thus provided for the spiritual instruction of our poor, it may not be out of place to mention some exertions among our own people, which have a kindred spirit, and may, by the blessing of God, provoke others to the like good works. The congregation of the township of Dunwich is composed of a few families, which are entirely rural in their manners and habits, and manifest the strongest attachment to the Church; of their zeal in her favour they have given many proofs. Though few in number, they have erected a neat Church on a plot of ten acres of land, without any assistance from other quarters. One individual, a farmer, gave eighty pounds towards its erection, another sixty pounds; while the land, and also a set of excellent books for the desk, were the donation of an aged lady of the congregation, now departed, who has left for the benefit of the Church a small legacy yet to come. They have lately built a commodious Parsonage House, and have added to their Church a handsome steeple, furnished with a large bell; and all this has been done quietly and without any bustle or apparent effort, as if they were matters of course. Is it not from this example evident that there needs only the same spirit to do the same in every populous neighbourhood throughout the Diocese?

The Church in the township of Westminster we owe to the vigorous and unwearied labours of Miss Watson, a lady who came to Canada principally with the view of establishing her nephews on land. On arriving in this township, where a pur-

chase had been made on her behalf, she found it unprovided with religious ordinances. Her first step was to appropriate ten acres of her farm for the site of a Church, Churchyard, and Parsonage; she then appealed to her friends in England for assistance in aid of her own and her neighbours efforts, and she has now the satisfaction of beholding her exertions crowned with success in a very commodious Church with a respectable congregation. A few such persons in each District, and their waste places would soon rejoice and blossom. In the township of Malahide we have a signal proof of what may be done by a single person, whose heart is in the work. Mr. Johnson has a large family, and is not a wealthy farmer, nevertheless he resolved upon building a Church on his own farm. The Church is almost completed, as he is determined to finish it without any assistance. This he says he had on his mind when he first came into the woods and settled on his land, and was an invigorating source of encouragement which never left him; and to this he attributes his continual health and gradual progress towards independence. It was, he remarked, a great undertaking for a poor man, but he and his family have done most of the work with their own hands; and he thinks he is in better circumstances than he would have been had he made no such attempt. This shews how much good a man may do, even in situations by no means promising, when sincerely disposed and heartily labouring for the honour and service of God. A very few such men could establish and endow a parish and not feel it a burthen, but a blessing, as Mr. Johnson now does.

It is with much satisfaction that I inform you that the Clergy Reserve Fund yielded, for the first time, a small surplus in 1845, and a like excess in 1846. This will enable the Society for the Propagation of the Gospel in Foreign Parts to relieve the distress of those Clergymen whose small stipends had been held in abeyance, and in whose favour I was compelled to appeal to the Church some years ago. The surplus for the present year has been so much greater than

for the two former, that it has enabled the Society to relieve your Bishop from his duties of the Rector of Toronto and Archdeacon of York, by granting a very moderate endowment for the support of the See. You will also be pleased to learn that the Provincial Government has greatly reduced the expense of collecting the Clergy Reserve dues, and have thus effected a material improvement in the amount received. Further measures, it is said, are in contemplation, so that the expense of collection may not in future exceed six per cent.; a rate as low as can reasonably be expected. For these valuable arrangements the Government of the Province deserves our best acknowledgments. Nevertheless, we have still to complain of the very low valuation put upon the Clergy Reserves, by which they are in a great measure sacrificed. It is true that the Inspectors are more to blame than the Government, but the practical evil is great, and ought immediately to be abated. It is indeed so outrageous that in some instances the Government have been compelled to interfere, but the general injury to the Church still continues. On the whole, while thankful to the present Administration for what in this behalf has been already done, we still feel that, to procure a just and fair valuation of the Reserves by honourable men, would, next to giving the Church the management of the small portion that remains to her, be a great boon, and enable her at no distant period to double the number of her Clergy. After all, our great desire continues to be, to acquire the management of what is left to the Church of the Reserves; and why this reasonable desire is not complied with, remains a matter of deep regret. The present sales of the Clergy Reserves are helping to make the fortunes of speculators, and religion in the next generation will be comparatively destitute of support; for it is plain that no other public provision will ever be made for it, than that which the Government and Legislature are now suffering to be wasted without the smallest public benefit. The late Lord Metcalfe (as indeed every honest churchman must be) was in favour of allowing

us the management and disposition of what remains to us of the Church property, by which we would be enabled to assign small endowments of land for the future support of parishes. In this way the extension of the Church would become permanent, and far greater than can ever be expected under the present defective management. Opposition to such a wise arrangement can only arise from selfish and unholy motives, and affords a melancholy instance of indifference to the progress and stability of religion. As to those who, under all circumstances, are against religious endowments, they know not what spirit they are of. The principle of religious endowments and establishments covering the whole land, and accessible to all the population both rich and poor, is not merely natural, but enjoined by God himself; it would therefore be idle as well as wicked, to argue with such opponents—men who forget that there was a national religious establishment in Israel, and that God, who is the same yesterday, to-day, and forever, can never sanction any institution that is wrong in principle. This religious establishment was ordained of God, received his constant support, and possessed throughout its long continuance the full weight of the Divine authority. Nay, it was recognized by our Saviour, and all its requirements strictly complied with by him while on earth, and by his holy Apostles, till superseded in its final accomplishment by the Christian Church. Did the enemies of permanent endowments and religious establishments revile only what is human, silence might be wisdom; but when we find them treating with the utmost bitterness and contempt a Divinely sanctioned principle, it becomes our duty to protest, and say, “O my soul, come not into their secret; unto their assembly mine honour be not thou united.” In no religious dispute is there perhaps such a perversion of the Scripture, as in that which relates to religious establishments. The fact that the Jewish Church was national, and in every way established by God himself, stands forth in such bold relief, that it implies a judicial blindness as great and still more wicked than that

of Pharaoh, to deny the consequence, that the Christian religion ought to be established by every Christian nation.

We are at the same time ready to admit, that mere endowments and temporal privileges do not of themselves contribute to the real strength and permanency of the Church; they may indeed serve a most useful purpose in scaffolding, upholding and carrying out her beneficent arrangements, but the true strength of the Church depends upon the faithfulness of her Ministry and the piety of her people. When the Church becomes corrupt, her enemies soon prevail; and in such circumstances no system of concession, such as bending to power and the forms of error, will sustain her from sinking beneath the weight of her transgressions. There is, therefore, only one way of upholding the Church of God and increasing her influence, and that is, the firm and simple discharge of duty on the part of all her members. To look for the strength and power of the Church in any thing but in the consciousness that she is doing her duty, and forwarding the lofty purposes for which she was ordained by her risen Lord, is altogether preposterous. Hence she must be ready, if true to her appointment, when duty calls, to sacrifice at once all those temporalities which here contribute to her support; never to lean on the arm of flesh, or to compromise one particle of truth for any temporal consideration, more especially for the vain hope of propitiating the favour of her enemies. Nor ought she ever to consent to measures destructive of her discipline, or which may infringe on her spiritual rights and the legitimate influence of her Divinely constituted Ministry. Above all, she must not yield to the clamours raised against her by the irreligious and faithless, but firmly and boldly resist at all hazards, when vital changes are demanded either in the direction of Latitudinarian error or Romish superstition.

The two Societies, the great handmaids of the Church, continue their nursing care to this Diocese with increasing energy. The Propagation Society, in supporting nearly one

half of our Clergy, besides granting many special donations. The Society for Promoting Christian Knowledge bestowing Bibles, Prayer-books, religious Tracts and Books of the most excellent description in the most abundant manner, and affording munificent aid towards the erection of our Churches. Their exertions seem to keep pace with the multiplying demands upon their benevolence. They feel that they are engaged in a holy cause, and, so feeling, they remit not, but redouble their labours. The field of their operations is already immense, and continually enlarging; and so is their responsibility for the judicious application of the means at their disposal. Their success is indeed wonderful, notwithstanding the many obstacles which stand in their way, from without and from within, to their freedom of action in carrying the Church of our Fathers to every quarter. For one hundred and fifty years have they been employed in this vast field, and during the whole of that period the true Missionary spirit has been gaining strength among them, and its present activity is a pledge of onward progress, and of still greater things to come. These illustrious Societies seek not the praise of men, for they are sustained by what is far better, the conscious integrity of their proceedings, and the great measure of success which has been vouchsafed them. These encouragements, which cannot be taken from them, make them rejoice to spend and be spent in the noble service of their Saviour; and should a moment of despondency arise, it is chased away by the conviction, that thousands, we may say millions, have been brought to the knowledge of saving truth through their instrumentality. Beholding for nearly fifty years the good which has been effected by these great Societies, it is not easy for me to quit the subject; their labours of love are always before me; the Churches they have built—the congregations they have collected—above all, the devoted Missionaries whom they have sent among us. Surely it is allowable to offer our fervent prayers to Almighty God that their power of doing good may be enlarged—that the hearts of our brethren in the

Mother Country may be opened to help them—and that no check may be given to their glorious operations. Perhaps before any other audience I might be accused of dwelling too long on this subject; but to you, my brethren, who know and feel the many blessings bestowed upon the Colonies by these noble institutions, I shall appear to come far short of what they merit. Before leaving this subject, it appears to me necessary, though it is most painful, to remark that, holy as the objects of these Societies are, and infinite as is the good they are accomplishing, they have not escaped the slander and reviling of wicked men. Now when we calmly reflect upon what they have done, and are hourly doing, I can scarcely conceive any greater crime than for any one to endeavour by slanderous mis-statements and malicious insinuations, to lessen the well-earned confidence they possess in the opinion of the Heads of the Church and the great body of the Clergy and laity in England, and thus to produce the contraction of their holy operations. It is indeed a deplorable proof of the corruption of our fallen nature, that men can be found, acting under a pretence for religion, labouring with a zeal worthy of a better cause to arrest the stream of Christian benevolence flowing from these institutions; but the Church of God will ever have enemies—hypocrites, Pharisees and Sadducees will ever exist to do the works of darkness under the influence of Satan, their idol; yet we have no cause to fear; the Lord will overrule their wicked devices for the good of his Church, against which the gates of hell shall not prevail. And of this we may rest assured, that no sincere Christian who reads the history of the proceedings of these two Societies, can fail to lift up his soul in praise and gratitude to God, for raising them up to extend the blessings of our holy Church through the numerous Colonies of the Empire, and to comfort and encourage our Missionaries who are labouring under her banner with a zeal, piety, and devotedness worthy of the best ages.

As was observed on a former occasion, the great and effi-

cient help which we are receiving from England is not altogether confined to the two great Societies. The Rev. W. J. D. Waddilove, M.A., of Beacon Grange, Yorkshire, continues amidst weak health, deep affliction, and many discouragements, with a zeal that no obstacles can quench, to support the Stewart Missions. Mr. Waddilove is a bright example of what great and extensive good one man can do if truly in earnest. He maintains at this moment three travelling Missionaries, besides granting donations of money to build Churches and Parsonages, and supplying religious books for distribution among our people. To contemplate this aged Clergyman, almost entirely confined to a bed of sickness, multiplying himself, as it were, into three active young men, traversing the wilds of Canada four thousand miles from his home, to spread the precious truths of the Gospel, and gather strayed sheep into the fold of his beloved Saviour, is one of the most interesting and sublime spectacles which the annals of the Church have ever exhibited. It is not easy for me to express my gratitude to this pious and consistent servant of God, who turns neither to the right nor to the left, but keeps steadily and quietly in the good old paths, and presents the Church, through his Missionaries, in all the excellence which adorns her in the Father land.

The New England Society, established by Royal Charter in the reign of Charles the Second, continue to support their missions among the Six Nation Indians, with unabated care and liberality. Their two Missionaries are ever at their posts, and are encouraged by a fair measure of success; the number of Indians still Pagan are rapidly diminishing, and the School of Industry is attracting more and more the attention of the different tribes, and appears in a very flourishing condition. On the other Indian Missions I shall not on the present occasion touch, as the principal ones have been brought recently before the public in a prominent manner by their two able Missionaries, the Rev. R. Flood and the Rev. Dr. O'Meara.

Having thus rapidly surveyed the present state of the Diocese, and seen that if much spiritual destitution remains, and

must for a long time of necessity remain, in a new country advancing from a perfect wilderness to populous settlement, yet, through the Divine blessing, sufficient progress has been made in disseminating the Gospel, to encourage us to persevere, I now proceed to such other matters as seem, at this time, more particularly to merit our attention.

In regard to the disputes which at present trouble a few sections of the Church, as to certain diversities in the celebration of Divine worship, I do not, on the present occasion, deem it necessary to enlarge. At the same time, I am quite satisfied that a stringent proceeding, in exacting obedience to such Rubrics as have been long obsolete, is not the way to arrest the agitation, where it unfortunately exists, but rather to aggravate and extend it. And we seem to be supported in this view by his Grace the Archbishop of Canterbury's Pastoral Letter, which was like pouring oil on the troubled waters; and, since its publication, there has been a returning to harmony and peace. His Grace appears to sanction a tender regard to the feelings of our people, where they have been roused and alarmed at what they believed to be unwarranted innovations in the revival of Rubrics to which they had never been accustomed. And it must indeed be allowed, that cases may occur which would render the enforcement of a particular Rubric very hurtful to those whose edification we are striving to promote. At the same time, I am decidedly of opinion that if complete uniformity in the observance of the Rubric could be obtained, through a legitimate authority, it is much to be desired; but, while such authority is wanting, nothing should be tried but kind and affectionate persuasion, and if these fail, the matter should be left in abeyance, till a seasonable opportunity arrives. With honest and discreet persuasion much may be done, when the point is judged of importance; but this persuasion should precede the change, and then the return to the Rubric will produce no inconvenience. This seems to be the course which is generally pursued by the Clergy since the highest authority in the Church hath

spoken, and the consequence has already been a gradual returning to sobriety and moderation in the Church at large, and among the Clergy the adoption of that quiet, patient, and conciliating mode of proceeding which I would desire to recommend. "It would surely be a poor, though a most costly triumph," says the amiable Bishop of Madrás, "to revive an obsolete usage at the expense of an immortal soul; and when the soul is driven out from its place of refuge and security in the Church, how often it goes forth seeking rest and finding none, until after passing through the various ordeals of fanaticism, it subsides into infidelity. When the secrets of all hearts shall be disclosed, many such a sad history may be published before men and angels." But while I thus recommend great prudence and conciliation in returning to any Rubric in a congregation where it has become obsolete, yet when the people are convinced of its utility, and have given their consent, it will be found to add much to the beauty and interest of Divine worship. And in gathering new congregations the difficulty of conforming more strictly to the Rubric is seldom felt, and is of great benefit when it can be quietly and honestly effected.

But independent of the slight agitation which has taken place in some portions of the Church, respecting the more strict observance of the Rubrics, it cannot be denied that a great religious movement is now in progress within her pale of far greater consequence, and to which, on an occasion like this, it may be profitable to refer. The causes of this movement may be traced so far back as the Reformation in the 16th century, when the Church of England undertook to cleanse herself from the many errors by which the truths of the Gospel had been in a great measure corrupted and rendered of none effect. Fortunately, this work of renovation to primitive purity and order was undertaken by the heads of the Church; hence her reformation can be considered in no other light than a blessed gift of Divine Providence, scattering light and life over a benighted nation. The deep lethargy which had

for so many ages sunk the human mind, burst forth with sudden intellectual energy in the 15th century from the invention of printing, the discovery of the new world, and the fall of the Greek Empire, which spread the learning of the East over the West of Europe. Soon after, the Reformation of the Church commenced in Germany, and was gradually extended to England, where it was entertained with far greater wisdom and moderation than on the Continent or in Scotland. During the reign of Henry the Eighth the restoration of the Church to purity of doctrine and discipline proceeded slowly, but in the meantime the public mind was gradually awakening and getting better prepared for the more rapid progress which marked the short government of Edward the Sixth. Some interruption took place during the five years of the cruel and bigoted Queen Mary; but on the accession of Elizabeth, the Reformation of the Church was happily completed. With so much gentleness and judgment was her renovation conducted, that during the first years of the reign of Queen Elizabeth, it seemed to produce little or no commotion either among the Clergy or people; the Thirty-nine Articles were drawn up with so great moderation that they were subscribed to by the great majority of the Clergy without remonstrance or complaint; indeed out of nine thousand five hundred beneficed Clergymen at that time in England, only 154 left their livings on account of the changes introduced in religion. Moreover, the Prayer Book for public worship was compiled in such a conciliating spirit of Christian charity and forbearance, and with such unselfish consideration for the tenderness of conscience not yet enlightened, that few made any objections; the people attended their parish churches as before, and acknowledged the same pastors. But this happy state of things was not suffered to remain; for in the year 1569, Pope Pius the Fourth issued a Bull excommunicating Queen Elizabeth and all her adherents, and granting her dominions to the King of Spain. This was the true cause of the disruption between the Churches of England and Rome, and

induced the Popish party, which had hitherto continued in the Reformed Church, to separate from her Communion. The same year witnessed the Puritan separation. This turbulent sect owes its origin to the exiles who had been compelled to leave England in the reign of Queen Mary. Having been received with much kindness by the Reformers abroad, they gradually imbibed their reckless opinions, and sought on their return to change the Church of England to their favourite models; and not being able to succeed, they declared against her, affirming that she had stopt short in the work of reformation, and still retained many Popish errors and superstitions. From this time they became very troublesome, and strayed farther and farther from the truth, denouncing Episcopacy as anti-Christian, and heaping upon the Church the most bitter and malicious reproaches. By degrees they mixed up politics with religion, and discarding all authority, temporal and spiritual, except to themselves, became very formidable to Church and State; and although Archbishop Laud succeeded for a short period in restoring something of order and uniformity in ecclesiastical matters, and in repressing their intemperate innovations, yet by their incessant seditions and persevering hatred to the Church and Government, they gained at length the ascendancy, beheaded the Archbishop, abolished Episcopacy, expelled from their parishes seven thousand of the Clergy without a fault, murdered their King, and then sank under the rule of an able and cunning usurper. On the restoration of Charles the Second to the throne of his ancestors, in 1660, the Puritans were deprived of power; two thousand of their Ministers were ejected from the parishes which they had unlawfully occupied, and the Church was restored in her full integrity. And here it is pleasant to observe, that Christianity was so well defended by the sons of the restored Church, that the very madness of the men who brought ruin on their country in the name of religion, who dismissed the Prayer Book from public worship as a beggarly element, and defended every crime, political, moral and

religious, from the history of the Jews, the Psalms and Prophets, failed in the end to injure that religion which they had so much misunderstood, and thus the great rebellion was overruled for good.

For some time the Romanists and the Puritans under their new name of Nonconformists, being very sensibly diminished in numbers, remained quiet; but after the death of Charles, his brother James the Second, revived the hopes of the Romanists, and by his arbitrary and illegal measures sought to overturn the Protestant Church Establishment, and bring in Popery in its room; but the friends of the Reformation rose in their might, and having compelled him to leave the kingdom, invited William of Holland to occupy the vacant throne. In these events, which constitute what is called the Revolution of 1688, the Puritans took very little part; so that the honor of effecting it belongs almost entirely to the Church. It was a providential interference of God's moral government to rescue the nation from the sin of Popery. From that time till very recently, the constitution of the country has been wholly anti-Romanist, and the succession of the Crown has been limited to Protestant Princes. Severe laws were enacted against Popery, because they were found essential to the national security, to the preservation of the public peace, and the independence of the kingdom. But prosperity is not without its dangers. The Church seemed gradually to forget the great mercies which had been bestowed upon her, and feeling secure from her enemies the Romanists and Non-conformists or Dissenters, fell, during the greater part of the last century, into lethargy and decay. There was an apathy and deadness in her pulpits; speculative enquiries into abstract truth, and dissertations on the beauty of virtue, were in general preached to the people, instead of the sublime and precious doctrines of the scriptures; the consequence was, a general disregard of religious truths, for such preaching could make no salutary impression on their hearts. It is true there were among the Clergy, even in this period

of general deadness, many exceptions, many who discharged their sacred duty in the most conscientious and efficient manner; but they were unable to rouse the Church from her slumbers. Thus a way was prepared for such remarkable men as Wesley and Whitfield, who disturbed by their vehemence the repose of both Dissenters and Churchmen, and revived something of the spirit of Puritanism without its disloyalty. These zealous men and their followers certainly effected a partial reformation, both among the clergy and people; but they were made the severe chastisers of the Church, for her supineness and neglect of her high functions, by extending division, despising authority, vitiating the faith, and throwing back the hope of union among Protestants, which can only be obtained by blending with spirituality of heart due submission to discipline and order. Thus matters continued, with very little improvement, till the commencement of the French Revolution, when a movement appeared in the Church and among the numerous sections of Dissenters into which the Non-Conformists had by this time divided. Unfortunately, the distinctive principles of the Church had been so long held in abeyance, that they were at this period neglected, or altogether unknown to a large portion of the clergy; and many, partaking of the prevailing excitement, thought nothing more necessary, and finding a similar spirit among the Dissenters, they considered it their duty to join them in their efforts to extend the power of religion. There was perhaps the more excuse for this irregularity from the fact, that the Dissenters of that day spoke with reverence of the Church of England, and differed little more from her than in government. Most of them acknowledged her creeds, and were willing to admit the devotional excellence of her Prayer Book and Formularies.—Moreover, they had not yet mingled politics with their religious views, or considered Church establishments subversive of Christianity. Without entering more minutely into the growing differences in religion, which marked the period of the Revolutionary Wars which distracted Europe for twenty-

five years, between the Church and Dissenters, and their still more rapid progress, both within and without the pale of our Church, during the last thirty years, which have intervened since the general peace of 1815, I shall content myself with reverting briefly to the religious revolution which was effected by the repeal of the Test and Corporation Acts, in 1828, and what has been called the Emancipation of the Roman Catholics, in 1829, the fruits of which we have ever since and are now reaping.

Till 1829, Romanism seemed almost dead in Great Britain: its adherents were few in number, and apparently disposed to shun any particular notice. In Ireland they were indeed numerous, and from time to time indicated some life; but not such as to produce any serious apprehensions among the Protestant population. But, from the day of their emancipation, things greatly changed; the removal of the safeguards of the Protestant constitution instantly infused new life and hopes, and since that time the Romanists have become more and more formidable, till they now beard the whole legislature. At first they were humble in their requests and profuse in their promises of gratitude, but lately they demand as rights what they formerly requested as favours; nor is it mere equality which they demand with the Protestants, but superiority: and they have been much favoured by the growing indifference to all religion, which the long peace appears to have fostered. Our great intercourse with the Continent of Europe, and our greater familiarity with the arts, seductions, and superstitions of Romanism, have had a great effect among our legislators and higher members of society, and made many of them believe that it has changed its character. A false liberality has sprung up, and under the pretence of religious freedom, the most important truths, which concern our happiness in time and eternity, are by thousands disregarded or deemed not worth contending for. But the Romish Church never sleeps, and she has availed herself of this spurious libe-

rality to remove all the obstacles which stood in the way of her equality with the Church, and with such success, that she now begins to look forward to ascendancy. Nor is this hope without feasible grounds of success. All the safeguards against her, which our forefathers believed so necessary for the preservation of true religion, the peace of the community, and the stability of the throne, are expunged from the statute book. And among professing Protestants she finds numerous and powerful allies, while the Church of England has had the mortification to find many false brethren within her own bosom. Not merely do the neutral and indifferent, who call themselves her children, seem to feel no interest in her prosperity, but many, who avow themselves strenuous believers in her doctrines, hesitate to support her as a National Establishment. Add to these the whole body of the Dissenters, who delight in opposing her; and although they avow still greater hostility to Romanism, as a religious system, they willingly join its adherents in their attempts to destroy the Church of England. Now all this is sufficiently appalling, and more than justifies Churchmen in their exertions to preserve the laws which were deemed at the time of their enactment absolutely necessary for the protection of our civil and religious liberty. Nevertheless, I have such confidence in our holy Church, as the pillar and ground of the truth, that I see no reason to despair. And, accordingly, recent events have shewn that she is quite able to fight the battles of Popery and Dissent, notwithstanding her false friends and numerous enemies.

The Holy Scriptures are her bulwark; on them her Book of Common Prayer and Articles rest, and set forth their substance and spirit, for they are the very essence of Gospel truth,—the fervent delineations of the faith once delivered to the saints,—and dispensed by the same ministry which has obtained in the Church since the death of the Apostles. But in order to use these invincible weapons with effect, we must employ them with the same zeal and love for Divine truth,

and the same reliance on Almighty aid which animated our progenitors, the Reformers. And already we see manifest proofs that our Saviour is with His Church. Have not her enemies been in close combination for many years past, to bring her to destruction, and have they not signally failed? Was she not weak and timid, accustomed to lean on the arm of flesh, and to look to Government and the laws for protection? Did she not at first shrink from the conflict, when her enemies, in close combination, began fiercely to assail her? Seemingly, to the worldly eye, without friends or means of defence, and at last forsaken by the Government in which she had so long trusted, her ruin appeared certain. Measure after measure of discouragement and injury was inflicted.— Ten Bishoprics were suppressed at one blow. Her Prelates were admonished, by the first Minister of the Crown, to set their houses in order; the Prayer Book was to be altered, to suit sectarian and heretic caprices; the wildest schemes, under the pretence of strengthening her, were proposed, and she was advised to purchase, if possible, a little quiet at the price of her holy and distinctive doctrines. Nor was this a summer storm; it had, as we have seen, been long growing, for it was the fruit of Puritanism and Romanism, not separate, as before the great Rebellion, but joined hand in hand in this work of wickedness. But they knew not the strength of our Church, or that God was with her. She had doubtless come short in many things, and deserved this and greater punishment. But the vital spark was still alive, and, looking up and beholding her danger, she turned to her invisible Head in humility and prayer. She threw off all dependence on earthly power, and the zeal which animated the first Christians and the heroes of the Reformation, burst forth anew. She spake, and her children hastened to her aid; and their affection for their mother prepared them to hazard life and fortune in her defence.— Her enemies were astonished and dismayed, and freely confessed that they had no conception of the greatness of her moral power. The triumph of the Church of England at this

critical time, is perhaps the greatest that ecclesiastical history can furnish.

But although the Church, trusting in her Saviour, has risen in her majesty, and for the time discomfited her enemies, the contest may be said to be hardly begun. She has indeed been roused to self-knowledge, and the avowal of her gifts, and privileges, and heavenly calling, and is preparing to fulfil the great ends of her Divine institution ; but many obstacles are yet to be overcome, and often will her enemies return to the combat, and strictly will they watch every opportunity to assail her to advantage. Even in the assertion of her distinctive principles, she will give offence to many of her weak or mistaken friends, for some of these principles will appear new, because they have been forgotten, and thus for a season increase the dissensions which she designs to prevent. For when we have remained long in error, truth itself sometimes seems a strange and false thing. How seldom do we think correctly ! We are disposed to take principles and practices as we find them, and modes of thought, feeling and teaching, that are familiar, are apt to pass without question. For some time past our Church hath been taught, by dear bought experience, to depend less upon the state and more upon herself, and to perceive, more clearly than she had ever done since the days of the Reformation, the necessity of coming out in all the fulness of her teaching, as a true branch of the Church of God. And if the state of society presents some other obstacles than those already mentioned to the carrying out of this course in all its completeness, it also offers no little encouragement.

Ever since the Reformation there has been, in matters of religion, a want of veneration for sacred things: instead of deferring to the authority of the Church, an absolute independence of her has been too frequently assumed. Hence the low appreciation of the past, and the readiness with which Dissenters cast off all regard for the forms and usages of the Church of the Apostles.

The same wild spirit invades social life. To honour father and mother and to cherish for them the most affectionate love

and respect in their persons and characters, are virtues which appear to be rapidly passing away; and when the domestic affections disappear, the true happiness of society vanishes with them. There can be no love and unity in families where the children defer not to their parents; and as society consists of families, the same spirit will teach disrespect for superiors, and, in time, general insubordination. It is the discipline of home, sanctified by religion, which qualifies us for the duties of civilized life. Filial affection bears much, because it loves much. Now the Church must live in families before she can be truly efficient; and it is the neglect of religion in families, and the consequent deterioration of the domestic virtues, which disturbs the Church and multiplies division. For, as the Church is daily born anew in baptism, so must she ever be renewed in Christian homes; but the total relaxation of domestic discipline leads to excess of private judgment, to extreme arrogance, and contempt for authority. Hence we find Protestant denominations without number. Every one hath a psalm; hath a doctrine; hath an interpretation: and in our fear of forms we forget that there can be neither regularity nor order without forms. This reckless spirit of unbridled independence has created much turbulence and disorder, and these again have been increased and extended by the rapid growth of the population, for the religious instruction of which the Church was unable to provide. Hence the loss and defection of many of her children and the strengthening of her enemies. Not only has the Church had to contend with these increasing evils, but, what is still more deplorable, with new enemies, issuing from her own bowels. Men whom she had treated as her favoured children, but who have turned against her with a simulation almost without parallel in the history of delusion. They continued within her pale, sapping her foundations and undermining her influence; and when concealment was no longer practicable, they deserted to her most powerful enemy against which they had so frequently protested. Yet even

here there is, by the Divine blessing, a redeeming point, which goes far to arrest the defection and diminish its influence. So long as they remained in the Church, and employed themselves secretly in poisoning the minds of those over whom they had any power, they were truly dangerous. But the moment that they were found false to their solemn vows and engagements, and had gone over to Rome, their influence vanished. There is a sturdy rectitude in the British character which detests double dealing in every form, and more especially when it appears under the guise of religion: these unfortunate men can therefore do no more harm to the Church that nourished them, the plague spot is upon them and it can never be effaced. Even the last missile of their leader has fallen harmless to the ground. For what is development but the doctrine of doubt and hesitation, the exchanging of the rock on which the Church is built for the mists of the morning. Is it not the awful admission that Christianity has no fixed principles, and that the Apostles were deceivers? In such a system there can be no faith, no reality, nothing true and holy, either in time or eternity, or any thing certain but a frightful infidelity. The practical evil is the loss of fifty or sixty young Clergyman who have followed their leader as so many silly sheep, and our gain the purification of the Church and the establishment of the fact that Romish doctrine cannot be reasonably held by members of the Church of England. And when it is considered that the Clergy of the Church number about sixteen thousand, the wonder is that the defection, considering the arts and deceptions that were used, was not far greater.

As a compensation for these great and manifest evils, we might notice the far greater and increasing number, both of Ministers and Laity, which are daily returning to us from Romanism and the different Protestant Denominations; but as of this cheering fact you cannot be ignorant, I would rather call your attention to the commanding position for good which our Church has now acquired, through the kind Pro-

vidence of Almighty God, and which is enabling her to make a forward movement of infinite importance in despite of all human opposition. Her wings extend from the East to the West, and from the North to the South, and it is evident that she has been raised to this eminence for the wisest purposes. In this lofty position she may well bear with the various difficulties and evils which beset her on every side, were they much more numerous than they are. They remind her that she is still militant, and that the gifts and privileges which she enjoys, and which surpass all that ever were conferred upon any other branch of the Catholic Church, must be rightly applied to forward the holy purposes for which they were given. Owing to the wide extended power of Great Britain in all quarters of the world, the Church possesses a power to propagate Christianity in its purest forms, to every nation and language, superior to that of all other Christian nations united. Now, her exertions must be in some degree commensurate to her power of doing good, or she will lose her gifts. She must look forward to increasing conquests over the powers of darkness, and to the substitution of the pure religion of Jesus Christ for heathen ignorance, superstition, and depravity. She must advance into the dominions of Satan on all sides, and secure her vanquished territory as she proceeds, that she may go forward in safety to new conquests, nor must she slacken her labours while there is a soul to be converted and brought to the knowledge of the truth. Nor is the power of the Church, through the Mother Country, where she occupies the chief connecting points throughout the globe, and thus affords her access to every quarter, the only promising ground towards the conversion of mankind. The moral government of God is manifestly bending the various nations at this moment towards this happy consummation. Paganism is every where, in a manner, dead or dying, as we may see from the rapid conversions going on in the East. The natives no longer trust in their idols, or place confidence in their superstitions; and throughout British

India the people seem to entertain the opinion expressed by one of our native Indians, who still stood out, though his whole village was converted. "We must all at last," said he, "become Christians; it is our fate, for the Great Spirit has forsaken his children." Mahometanism, so long triumphant, and the terror of the world, is now shorn of its ancient enthusiasm, and is sinking into imbecillity. The crescent must soon give way to the cross. The Chinese have been compelled to yield to the skill and civilization of Europe, and to open their ports for the introduction of the Gospel. And Japan, the last of the heathen nations, capable of passive resistance, begins to relax. Henceforth the Pagan nations will offer only a feeble opposition to the Missionary, and this opposition will daily become weaker. Never was Christianity so much in the ascendant; never was there such promise of its becoming the only religion of the world. Great, then, is the responsibility of our holy Church, for the charge of converting mankind seems, by Divine Providence, to be placed in her hands, and her whole heart, and strength, and soul, must be applied to the work, and although much time may be required for its final accomplishment, she must never relax or forget that her Missionary field is the whole world.

Having brought down the history of our Church from the Reformation to the present time, and pointed out some of the difficulties which surround her, and the glorious position which she occupies, her Missionary field being the world, I now turn to you, my brethren, and ask, in what manner we are to cultivate the portion of this vast field which has been assigned to us? As the Ministers of the Church of England, you are to act on her fundamental principle, that Scripture, and Scripture only, is to be your rule; but in the interpretation of Scripture, you are to defer to her Ritual, Liturgy, Articles, and Formularies. You are to promote the glory of God in the highest, peace upon earth, and good-will among men; but to do so, not in the way which you may imagine to be the wisest, but according to the Regulations, Canons,

Rubrics, and Customs of our Church. To these you are bound, by vows the most solemn, to conform. Now, if it be asked by what authority our Church imposes these conditions, the best answer will be to revert to the origin and nature of the Holy Catholic Church, of which she is a branch.

When our blessed Lord descended from heaven to take up his short abode upon earth, he did not take upon himself the nature of Angels, but he took on him the seed of Abraham, that seed which he came to redeem. Had he descended into the hearts of men without taking their form bodily, the Church would have been invisible and internal, something resembling what the Quakers affirm it to be; but the Word was made flesh and dwelt among us. He spake as man to man—he suffered and acted after the manner of men, to bring them to the kingdom of God—and for this purpose he adapted himself to our nature and wants, which required a visible method of instruction and discipline. In the human form our Lord established the manner upon which he proposed to communicate and act upon the world before his departure. Hence, as the preaching of the Gospel required the intervention of a visible medium, he committed it to men; and as in this world so great an object could not be established without union, he ordained a Communion; and his divine word and living will, operating on the minds of his people, led them to love and unity among themselves. They were held together by a living chain, so that men could say, here they are. This is the Church of Christ,—it is his own ordinance, in which he continues to dwell and by his Spirit to move, and in which the word spoken by him continues still to be heard. In this light the visible Church may be truly considered the Son of God himself, who continues to dwell among men in the human form; it is his perpetual incarnation, even as in holy Scripture the faithful are called the body of Christ. This visible Church is to continue under the guidance of his holy Spirit to the end of the world, by means of a perpetual Apostolate ordained by him, and with which his presence is ever to

remain. Accordingly, before our Lord left the world, he addressed the eleven disciples, Judas being gone to his place, in the following words: "All power is given unto me in heaven and in earth—go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." Now this commission was addressed to the Apostles alone, and it was something unto which they could admit others; and accordingly the very first thing they did was to choose St. Matthias in the place of Judas, to take part of this Ministry and Apostleship; and this choice was confirmed on the day of Pentecost, for the Holy Ghost descended upon St. Matthias as he did upon the other Apostles. Before their departure from the world, they placed such men as Timothy and Titus in their own places, and gave directions to ordain faithful men, who should ordain others, as they had been ordained themselves, and thus the commission has been transmitted by Bishops ordaining Bishops, unto this very day. Nor was the order of Bishops ever questioned for 1500 years after Christ Jesus had ascended to his glory. This important element is so intimately connected with the heavenly descent of the Church, that it is of the utmost importance to be retained and enforced. To say that Episcopacy is to be considered of inferior moment, because of some seeming indistinctness in its Scriptural announcement, is only to say what has been said of the Sacraments of Baptism and the Lord's Supper. But such apparent indistinctness admits of easy explanation, by an appeal to history. When St. John and the other Apostles wrote their last letters to the Churches, they wrote to persons who were already living under the Episcopal form of Church Government, and therefore could require no explanations respecting it. St. Paul, and St. Peter, and St. James, did not think it necessary to remind the people of what was passing every day before their eyes. The faithful saw the Apostles ordaining

Bishops, who again ordained other Ministers, as their spiritual guides and teachers, and what was thus passing before them was not thought to require to be detailed in writing.

In regard to the succession, it has been guarded with the most scrupulous care, and it may be truly averred, that our Lord Jesus Christ has taken even more pains to continue in purity the succession of Bishops in his Church, than was taken in relation to the Jewish Priesthood. This latter descended by inheritance from father to son, and the validity of their ministrations depended upon the legitimacy of their birth. And how could the sons of Aaron certainly know that they were his posterity, or how could they be able to demonstrate it to others? Certainly upon no principles but what are more dubious than those upon which we believe our Bishops to be the successors of the Apostles in an uninterrupted line. For in this case the succession is transmitted from seniors to juniors, in the most public and solemn manner. Three Bishops concur in the consecration of every new Bishop, hence three streams combine, each in themselves the aggregate of three, increased at every ascending step in triple proportion. Supposing, then, that the consecration of any one Bishop was objected to, what is to make his consecration faulty? Not that he was consecrated by one unlawful Bishop, but that he was consecrated by three unlawful Bishops. And what is to make the consecration of all of them bad? That each of them was consecrated by three others bad! So that, ascending but four or five steps, we must suppose more than a hundred false consecrations to invalidate the succession in one instance, a thing altogether incredible. Our Church has ever taught that Episcopacy was of Divine institution, and not merely an ecclesiastical arrangement, as is evident, among other places, from the second Collect for the Ember Weeks: “Almighty God, the giver of all good gifts, who of thy Divine Providence hast appointed divers orders in thy Church.”

The commission is introduced by the sublime words, “all power is given unto Me in heaven and in earth.” And

having thus asserted His infinite power and dignity, doubtless to convey the deeper impression of the importance of what He was about to do, our Lord proceeds to invest the Apostles with their office, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.” Two things were to be accomplished before the Jewish Church was finally to pass away,—the institution of the Gospel Ministry, and the gift of the Holy Ghost, to be the light, strength, and consolation of the Church when deprived of her adorable Head. The infinite value of this commission will be farther understood from the Scriptures, which call it a new creation: “Behold, I create a new heaven and a new earth, wherein dwelleth righteousness;” and the citizens of this new creation are called, “new creatures in Christ Jesus.” Hence may be seen the glory of the Gospel which the Son of God, in His Omnipotence, commissioned His Apostles to dispense. The features of the commission are permanent, not transitory, for we are not to confound those gifts which the Apostles had in common with many other disciples with their office, for this has led to much perplexity and error. The Apostles were witnesses of our Lord’s resurrection, and it was deemed a necessary qualification; but many others possessed it, even five hundred at one time. It was therefore merely personal, and not part of the commission. Again, they had been set apart to their office by the visible and immediate act of the Saviour; but neither was this part of their commission, for St. Matthias had it not. The Apostles possessed miraculous powers, but so did many others, so that this was not part of the commission. So that being witnesses of the resurrection, or being set apart to the office of Apostle, or exercising miraculous powers, were matters, however important, not parts of the Apostolic commission, and were transitory, and have passed away. But the commission has not ceased, nor can it ever

cease, for Christ has promised to be with its exercise to the end of the world. The commission was complete as soon as it was delivered, and it was as complete to the successors of the Apostles as to themselves; giving them authority to teach or make disciples of all nations, to administer the Sacraments, embraced in the words, “baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world;” evidently including authority to direct and govern. Now, one of the most essential parts of this rule or government consisted in seeing carefully to the succession; and how anxiously this was superintended, and the moral impossibility of breaking it down, we have already seen. Moreover, the power to ordain successors in the Ministry is most clearly given in the impressive words of our Lord, “As the Father sent Me, so send I you.”

Such is a very faint outline of the nature and constitution of the Church of God and her ministry, of which great numbers of nominal Christians speak so lightly, and we have dwelt the longer upon the subject, because we consider the disregard of the Sacramental character of the Church, and the rejection of the Episcopate, to be the most fruitful source of division among Protestants. Nor can we look for any thing like an approach to real union among them, till the Episcopal government is restored. For this, among many other important reasons, the sacred character of the Church,—the body of Christ,—her divine authority and Apostolic succession ought to be prominently brought forward in our addresses to our people, as constituting her claim to their care and obedience. If we never teach the Apostolical commission of the Church, why should we be surprised should our people think her an institution of earth, an instrument or creature of the State?—Under such neglect, the next generation, thus left in ignorance of the true nature and character of the holy Catholic Church, will become more Dissenters than Churchmen, and

their blood will be upon our heads; and when we consider, that to believe in the holy Catholic Apostolic Church, has been part of the creed in all ages—that she is the spouse and the body of Christ—that she is mentioned nearly one hundred times in the New Testament—we may infer the guilt of those who do not again and again impress upon the people that she is their protector, their consolation, their true home, and their mother in Christ, and that it is no less important to know and believe in her than in the other articles of the Christian faith, for she is the appointed witness and dispenser of them all.—Soon after the day of Pentecost the Apostles, by virtue of their Divine commission, went and taught all nations, teaching every where the same thing, and every where leaving the same government by Bishops; and the body of Christians so converted, and living in different parts of the earth, was called the Church, and was every where in perfect peace and unity, branch with branch, all over the world. This was the beautiful model which our Reformers had before them, and upon which they formed the Church of England. We have, therefore, the Church of the Apostles among us in all her purity of doctrine, discipline, and order. You see her before you in her full efficiency at this moment. As she was of old, so is she now, the witness of the truth, not only as commissioned by our Lord to preach the Gospel, but also in her profession of the true faith, as maintained in her Creeds and Articles, and in her Prayer Book and Catechism, as the instructor of the people and trainer of youth in the way they should go.

Now, my brethren, we are the lawful Ministers of this Church, selected and sent out to impart her blessing and privileges to this great country, and to teach our people the whole truth, as it is in Jesus, not however according to any private views which any may unhappily entertain, but in accordance with the system of the Church herself; which, after honest and deliberate inquiry, with prayer, we believe to be the truth, the whole truth, and nothing but the truth. Every Clergyman of the Church ought to consider the doctrines

contained in our Articles, Creeds, and Common Prayer Book, not merely the voice of our Church, but of the Church Catholic, and as fixed doctrines, like the axioms of geometry, from which we have no liberty in the smallest degree to depart.

But here it may be asked, why impose such a complicated system of belief on a youthful Divine? The contents of the Thirty-nine Articles and Book of Common Prayer involve subjects of the deepest importance, requiring the study of many years, and which, even in that time, the greatest intellects are unable to exhaust. Now we answer, we believe in the inspiration of the Holy Scriptures, because we have been taught to believe it by those we love and esteem, and in whose abilities and learning we can safely confide, for thus has it ever been, and ever must be, in the Church of God, and such helps have ever accompanied revelation, as a reference to the Bible will abundantly prove.

In the same manner, we require a belief in the Articles and Prayer Book. Not that we place them and the Scriptures on an equal footing; but by so believing, we are obeying a law wisely given us in our present imperfect condition, without which all things would fall into inextricable confusion. It is a voluntary deference to our instructors and to what we believe to be the higher mental endowments of others. The Prayer Book, being invested with the highest authority, professes to be a true summary of the doctrines and practices of Christianity, and, in deference to this authority, it is thus received by all who feel themselves unable to trace out the necessary proofs. A subscription, therefore, to the truth of the Scriptures, and the Articles, and Prayer Book, is in general made upon the same principles, and in obedience to one of the most useful and imperious laws of our moral constitution. That the unlearned should depend upon the learned, whether minister or others, for religious knowledge, is not an ordinance of man, but of God, and our natural condition. Of the advantage of possessing such formularies, and requiring subscription to them, there can be no doubt, when it is considered that

none can be safely admitted to be a teacher of Christianity in any Christian society, who does not affirm his belief in the Christian Scriptures, although many parts of them are beyond his comprehension. But as opposite interpretations and opinions are frequently founded on the same passages of Scripture, this subscription must be farther defined, for a Socinian subscribes to a belief in the New Testament, hence every Christian society must define Christianity. This much is absolutely imperative, that the younger may know its essential doctrines, and not be left victims to their own unfurnished minds, and imperfect information, and weak judgments, upon points of doctrine, rites, and discipline. Thus, some such documents as our Articles and Prayer Book may be proved to be essential to the existence of Christianity. On this principle of conviction our Church has acted. She professes to take all her religious belief from the Scriptures. When a candidate for the Christian Ministry comes forward, he is asked, what are his opinions of Christianity? He replies, that he believes the Christian Scriptures. He is farther asked, will you subscribe to the Thirty-nine Articles and the Book of Common Prayer? Does he hesitate, he is told that it is reasonable that he should confess to their truth, because they define the creed of the society of which he is desirous to become a member, and that, as a teacher, he must be prepared to teach only what they contain. Now, it may be asked, what is the meaning and value of such subscription? We answer, that though, in all such cases, the attention of the candidate has been doubtless honestly and prayerfully turned to the subject, yet the true value of his subscription at this early age arises from his conviction of the judgment, learning, and piety of others, his parents, sponsors, and the Church, by her Ministry. It is one of the most beautiful exhibitions of faith—the highest act which the reason of the individual is capable of giving. He feels, from the testimony of those whom he reveres, that the Prayer Book is the gathered wisdom of ages, and, like the Scriptures, requires more from our faith than

from our knowledge. In fine, subscription to the truth of the Articles and Prayer Book may, in general, be considered as grounded jointly on knowledge and faith, trusting that when time and study, with thought and experience, have matured the judgment, this faith, to which we have subscribed, will be completely justified and confirmed with more full knowledge. Hence a latitudinarian or qualified subscription, which some desire, can neither be admitted nor defended. Subscription to the truth of certain definite doctrines is required, because no society can be held together, without it. As therefore the Church of England is a distinct society, and, as such, holds distinctive principles, agreed upon by her Reformers, these she must continue to maintain, in order to secure her integrity and efficiency.

It was the duty of the founders of our Church to provide the people with a repository of Scriptural truth; and this they did by the compilation of the Book of Common Prayer, which contains the essence of the Gospel in the form of devotional compositions. But this was not of itself a sufficient protection from erroneous doctrine and heretical perversion; against these provision is made in the Articles, which are to be used as an antidote against special religious maladies such as the corruptions of Romanism, and the errors of Dissent; both of which existed at the period of the Reformation, and are more than ever rife and vehement at the present day; and these safeguards provide that nothing shall be taught our people by their Ministry which shall in the smallest degree vitiate or nullify the Book of Common Prayer; which, when rightly and devoutly used, puts them in possession of the whole council of God in the redemption of man, and together with the Articles, are sufficient to secure all fundamental truth, and exclude every possible error. But as we are surrounded by enemies who seek the destruction of our Church, it is of the utmost importance that every one of our Clergy, who is responsible for the creed of his flock, should be sure of the grounds of his own belief, and not only be able, when

occasion requires, to give a reason of the hope that is in him, but be prepared to remove the scruples which may at any time disturb the members of his congregation. Never was there a time when this was more necessary than at the present; for holding the truth between Romanism and Dissent, it behoves us to be well acquainted with the weapons of defence supplied by the Church to silence and repel them both. Now these weapons are most abundantly furnished in the Articles and Book of Common Prayer.

First, of ROMANISM.

In speaking of the Roman Church we have to remark that, her doctrine is a mixture of truth and error; she retains as well as we the three primitive Creeds, and thus possesses the fundamental doctrines of Christianity; but she has mixed them up with so much pernicious error, as almost entirely to destroy their influence on the heart and understanding. This however she has done with so much skill and ingenuity, that for a long time it was not easy to answer the question, what is Popery? She appeals to her creeds and confessions as handed down from the primitive Church, to prove that she cannot be corrupt or idolatrous, and thus she succeeds with many in softening down the features of errors which justly call forth the abhorrence of God and man. But her success in thus multiplying her manifold corruptions is now much more difficult, and cannot so frequently prevail with the thinking and serious as before the Council of Trent and the publication of the Creed of Pope Pius the Fourth. That Council, in certain of its proceedings, which were afterwards embodied in this Creed, pronounced the vagaries of the schools, and the dreams of enthusiasts which had been long floating in the Church, Articles of Faith. Till this was done, such tenets might or might not be held by the members of the Romish Church; but since that time, they must be believed by all as necessary to salvation. Before the publication of this Creed, much of the influence of Rome lay in

her care not to bring forward, in dealing with persons of understanding, her corrupt principles, without great mystery and preparation, and when she met with resistance, and was anxious to gain the convert, she was ready to modify or explain them away, till the substance appeared to have evaporated and little or nothing of a dangerous nature seemed to remain. There was certainly a temerity in the promulgation of this new Creed, at variance with the habitual caution of the Romish Church, and she has found it attended with great embarrassment in her discussions with the Church of England. The Creed of Pope Pius the Fourth is clear and perspicuous, and being an authoritative condensation of the principal points on which the two Churches differ, it has very much narrowed the controversy and rendered it comparatively easy for our Clergy to guard their people against its fallacies. The Articles of our Faith are contained in the three Creeds, which have been in the Church from its purest times; but we receive them not merely because they have been sanctioned so long by the Church, but because every portion of them can be clearly proved from Scripture. Now take up the Creed of Pope Pius the Fourth, and ask on what authority it stands. It was unknown as a profession of Faith till 1562, so that for more than fifteen hundred years no such articles were considered of importance; they are consequently novelties, and whatever is new in the Christian religion must be false, for it was delivered to the Apostles in all its fulness, and the truths it reveals were neither to be added to nor diminished. It would therefore be more than sufficient, to refute this new Creed, that it was till recently unknown to the Church; but it also contradicts the received Creeds, and has no countenance or sanction from Holy Scripture. I do not feel it necessary to enumerate to you, my brethren, the leading principles of Popery as contained in this Creed and other documents of admitted authority, because to all of you they are well known; it may therefore suffice to say, that we have no proofs, from Scripture or antiquity, to ascribe infalli-

bility to the Pope—to believe in transubstantiation—to offer religious worship to departed Saints—to render external homage to images—to withhold the cup in the Eucharist—to believe in Purgatory, and the power to grant indulgences; and as far as this is a real portraiture of Popery, it has no foundation in truth or in the Holy Scriptures. But however much we may condemn and abhor their principles, they are not to be refuted by violence and abuse; nor should we permit them to hinder us from doing acts of kindness to their adherents, for love is the great law of the Gospel; and we may firmly impugn Roman doctrine and yet exercise christian charity to its professors. And after all I am inclined to believe, that our greater danger and inconvenience in this Diocese is not from Romanism, but from the implacable bitterness of Dissent. The open avowal of the pernicious tenets of Popery at the Council of Trent, and their embodiment in the form of a Creed, the belief of which is declared necessary to salvation, has inflicted a blow upon it from which it can never recover. Moreover Rome appears still to continue this bold policy; and instead of endeavouring as formerly to sap the principles of her opponents, by bewildering them with sophisms and explaining away her more revolting doctrines, she comes publicly forward with her threats and denunciations, and avows her object to be the destruction of the Protestant Faith. A remarkable instance of this occurred very recently, which is well worthy recording, and which, while it proves that Romanism is unchangeable, also proves, that we have less to fear from its present boldness than its former insidious proceedings. In the discussion on the Roman Catholic Relief Bill, in the House of Commons, on Wednesday the 14th April last, the Earl of Surrey, a Roman Catholic, defended the bill on the general ground of religious freedom; and in the course of his observations, he let fall the following expressions: “He perfectly agreed with the right hon. gentleman (Sir Robert Inglis), who had just sat down, that the Church of Rome was antagonistic to Protestantism. It was and it

would be so as long as the world stood, or rather, till Protestantism was extinct. He agreed in the anticipation which had been indulged in by some, of the authority of the Sovereign Pontiff outliving that of the Anglican Protestant Church." "Now this was manly. The noble lord avowed what he considered the true object of the Bill, but abjured in a better spirit the craft and dissimulation which others of his faith employ. He thinks that the end of the struggle now going on will be the extinction of Protestantism. And now that the object of the struggle is honestly announced, we reply, that our belief is the struggle will terminate in the extinction of Popery, and in the ardent hope of such a termination let us engage boldly in the conflict. All," says the able journal from which I am quoting, "that we ask is this fair admission of the object aimed at on both sides; but hitherto it has been attempted to cajole us with bland assurances of Rome's tolerant and amicable disposition."* This pernicious bill was opposed by that invaluable friend to the Church, Sir Robert Inglis. He proved in an able and luminous speech, that the Bill was one of a series of measures tending to un-Protestantize England, and to degrade the Church; and it is delightful to think, that on that occasion his opposition was successful, and that the measure was thrown out. Doubtless Lord Surrey's speech was of some assistance in producing this result; but we are indebted for it chiefly to Sir Robert Inglis, to whom the Church owes so much. There is always something refreshing in his speeches; with a fearless honesty and complete knowledge of the subject, they never fail to command attention. They have also a piety and purity of object which are well calculated to make a salutary impression. Were a very few such men in the House of Commons the Church need be under no apprehensions; and indeed as it is she is daily becoming more alive to the faithful discharge of her high and holy functions. In dealing with Romanism

* *John Bull*, 17th April, 1847.

and Dissent, we make use of much the same weapons ; though there will be some difference in the mode of their application. We hold, from our Church, the true faith: we possess the ancient Creeds, the Articles, and the Book of Common Prayer; which are all founded on Scripture, and in perfect accordance with the belief of the Catholic Church in her purest days. These we justly assume as axioms or first principles, and, standing upon them as an impregnable foundation, we protest against the Church of Rome because she adds to the faith the inventions of men, and hides and confines it by her many corruptions; and we protest against Dissent, because it cuts away some of the most essential verities of the Gospel. Thus protesting against Romish superstition, and Dissenting anarchy, the Church is odious to both; and, though hating each other, they readily unite for her destruction. And so it has ever been; the true Church protests against every corruption of error or perversion of the truth, from whatever quarter it may come; and for this cause the wicked are ever found in combination against her. This protesting principle is therefore not new, it has been the great and dangerous privilege of the Catholic Church in all ages. In the ancient Church it was the peculiar vocation of the Prophets, to bear witness against the idolatry of their countrymen, and to protest against every deviation from the Law of Moses. What indeed was the great occupation of the Apostles, but to journey into all lands protesting against Paganism and disseminating the truth; of this St. Paul's whole life was an eminent example. He was continually witnessing to the truth and protesting against error. Thus will the true Church ever be found protesting against the corruptions and wickedness of the world, a standing pledge of God's never-dying love; a light to the nations buried in darkness. And nobly has our Church discharged this holy function of the Church Catholic since the Reformation to the present day; standing between Romanism and dissent, protesting against both as corrupting and destroying the truth as it was once delivered to the Saints.

Second, DISSENT.

The errors of Dissent may be all traced to the reckless use of private judgment. They will admit of no authority whatever to guide or direct them in the interpretation of Scripture. Now it must be confessed, that to submit our judgment to control is distasteful to the carnal mind; and to cut off all questions by the unlimited exercise of private reason, is very seductive and agreeable. It is comfortable, to our fallen nature, to think that we need no other helps than our own judgment, no guides but our own wishes and tastes. But what is not a little remarkable in those who demand such absolute freedom of judgment in matters of religion is, that they allow it in nothing else. They would feel as keenly as others the absurdity of preferring their own opinion in a complicated question of jurisprudence to that of an eminent lawyer; or in medicine to that of a skilful physician; or in any art or science, to those who had carefully studied them. But in the interpretation of the Scriptures, though perhaps entirely without any literary attainments, totally ignorant of the original language in which they were at first written, the Dissenters admit of no master. In the things of time they are willing to defer to those who are deemed competent judges, but in those of eternity they disdain help or interference. The consequence is, infidelity, or the denial of some of the principal articles of the Christian Faith. Now we do not blame any one for the proper exercise of private judgment; because we are commanded to give a reason of the hope that is in us with meekness and fear; and it is our duty to make use of our faculties in the discovery and elucidation of truth. What we blame is their improper use. The Dissenter admits revelation, and yet he proceeds to modify and correct it according to his own views; and he looks into the Bible, not to learn the truth, but whether God is of his opinion. This was not what the Bereans were praised for by the Apostle, but they were commended for examining the Scriptures with a candid and honest heart; not for the purpose of controversy, but to see

whether the doctrines taught them by St. Paul were indeed so, and if they were so, then to obey them. The Churchman finds the great truths of revelation in the three Creeds, and he may with great propriety inquire, as the Bereans did concerning the doctrines of St. Paul, whether they are agreeable to and supported by the Scriptures. The Dissenter, on the other hand, takes up the Creeds as human compositions, pays no attention to their antiquity or the authority they derive from their long use in the Church of God, and the belief accorded to them by the most learned, wise, and pious men during nearly two thousand years, all of which are strong presumptive proofs, but explains or rejects them as he happens to interpret the Scriptures to which they refer. Even this much is seldom done, for the Creeds are by many denominations thrown aside as useless lumber. This no doubt arises from the fact that they find them a check upon private judgment—that they place a limit upon rash inquiries and endeavour to give them a salutary direction. Most Dissenting denominations, for example, deny the grace of Baptism. One baptism for the remission of sins, is a doctrine which they will not admit, because they do not comprehend the connection between the outward visible sign, and the inward spiritual grace, hence they stigmatise baptismal regeneration as a relique of Popery. And because they cannot see the connexion between the water of baptism and the grace of the Spirit, they pronounce it a carnal ordinance, of no other value than so far as it is a form of admission into the Church. It is nothing to them that Christ himself said, “Except a man be born of water and of the Spirit, he cannot see the kingdom of God.” They demand, like Nicodemus, “how can these things be?” Now, although this Article of our Faith is so distasteful to Dissenters and, what is commonly called, the religious world, yet, when you press the more moderate of them, who are not rationalists, for a distinct opinion concerning its nature, it will be found not so much at variance with the teaching of the Church as might have been anticipated, and

warrants the belief that much, if not the whole, difficulty arises among the honest and well-intentioned, from their using the same word in different senses. This view is corroborated from the fact that no two opinions will be found among them exactly the same, and all will betray a crudeness and hesitation little calculated to satisfy the humble mind.

How much better to submit to the doctrine of the Church, which she has believed and taught through her whole history. "That the Church of England does hold, and does teach, Baptismal Regeneration," says the Rev. Mr. Melvill,* "would never, we must venture to think, have been disputed, had not men been anxious to remain in her communion and yet to make her formularies to square with their own private notions. We really think that no fair, no straightforward dealing, can get rid of the conclusion, that the Church holds what is called Baptismal Regeneration. You may dislike the doctrine, you may wish it expunged from the Prayer Book; but so long as I subscribe to that Prayer Book, and so long as I officiate according to the forms of that Prayer Book, I do not see how I can be commonly honest and yet deny that every baptised person is on that account regenerate." Concurring, as I do, in these observations, it may be useful to remark, that the doctrine of the Church is, that in baptism the penalty attached to the first transgression is removed, and the sin forgiven; but she does not maintain that all baptised persons are by virtue of this sacrament placed in a path which must of necessity lead them to eternal life; or, that the end of our Christian calling is accomplished. The Church does not teach that every branch engrafted on the mystical body of Christ shall bear fruit unto everlasting salvation. Many of those who deny the doctrine of regeneration, so clearly taught by the Church, are carried away with the opinion that she teaches that those who are once regenerate must ever continue so, and advance in holiness; but this is an error. Baptism is the

* Melvill's Sermons, Vol. 2, Sermon 8.

commencement of a new life, hence it is called a new birth; but it is not the whole of that new life, and must be sustained by a living faith, working through love. The gifts and privileges which it confers may be lost; men may resist and do resist God, and hold his grace in unrighteousness; they become withered branches, though still attached to the vine; and this is their condemnation, for the sins of men baptized are far worse than the sins of the heathen.

There is another principle connected with the Sacrament of Baptism, which has been held by the Catholic Church in all ages, and the denial of which by the Dissenters and others in modern times has been productive of infinite evil; it is this: that baptism into the Church of God, is the same with Scriptural election, and that the Catholic Church is the Church of the election; that it is the choosing of individuals out of the corrupt mass of mankind, into the pale of the visible Church, with God's morally acting purpose and intention that such individuals as profit by these privileges of election should finally attain everlasting life. The doctrines of the New Testament are not the offspring of reason, but truths, revealed by God himself, with his special promise that he will be with his Church to the end of the world. It is therefore of unspeakable importance to know what truths the Church has really held in all past ages as revealed; because this general acceptance, combined with the remembrance of God's promise, makes them binding upon us. Whatever in our religion is new, must be pronounced false; and whatever can be proved by Scripture, and has been handed down from the Apostles, must be pronounced true. Now it is universally admitted, that the doctrines respecting predestination and election, as understood by St. Augustine and afterwards fearfully carried out by Calvin, was not the doctrine of the Primitive Church, which esteemed all elected who were admitted into the Church by Holy Baptism, and therefore that the Catholic Church at large is the Church of the election, because it comprehends the whole body or people of the Elect,

gathered individually out of every nation upon the face of the earth.

The Epistles of St. Paul are addressed to whole Churches, all the members of which are treated as elect,—all saints,—all believers,—all a holy priesthood. If there be sinners among them, it is man's work, or Satan's work. But though treated as elect, their election was not unconditional, much less irreversible, but an election to visible and corporate privileges. The parable of the net and the tares, and all the teaching of the Scriptures throughout, declare this truth.—Those that are received into Christ's Church, that is, the baptized, are the elect. God commands the Gospel to be preached to every creature, and gives them grace and power to believe, so that no one will be able to say, at the last day, "I was not elected, and therefore could not believe;" but the conscience of every lost soul will constrain him to declare, "God called me, but I would not hearken; He stretched out His hand to me, but I regarded him not; He would that I should come unto Christ and be saved, but I would not."—This appears, from the Seventeenth Article and other places, to be the doctrine of the Church of England. She teaches the predestination of the faithful, and that they shall be endowed by the Holy Spirit with the grace of obedience, and that all shall be done for them, that is necessary for their salvation, by the free mercy of God, and after a life spent in His service here, they shall enter into His glory hereafter. The Article then proceeds to speak of the doctrine as full of sweet and unspeakable comfort to all the godly. It then warns carnal persons, lacking the spirit of Christ, of the danger of having before their eyes the sentence of predestination, as it respects themselves, and that it must lead to misery or desperation. The Article then concludes with one of those gentle and calm displays of quiet wisdom, which are the glory and blessing of the Church. Knowing how fruitless it is for man to speculate on free-will, election and predestination, as regards individuals, and having given warning against such a vain

attempt, it reminds us that it is our duty and our wisdom to take God's promises for the regulation of our lives, as they are set forth in Scripture, and to leave our eternal interests in the hands of Him, who loves us with a love passing the love of our earthly parent, and desires, above all things, to bring His children home to His bosom. How the freedom of the human will can be reconciled to the doctrine of predestination, we are unable to comprehend; they are of the hidden things of God; but as they are both assumed as true by the Holy Scriptures, we should receive them both in faith, as not incompatible with God's moral government. Nor does the book of revelation fail to help us in cherishing this faith.—When St. Paul was wrecked near the Island of Melita, it was revealed to him that every soul in the ship should be saved. Now, did this revelation hinder the Apostle from using every human exertion to secure the safety of himself and those who were with him? On the contrary, he acted as if he had received no such revelation, and as if every thing depended upon the wisdom and exertions of the people. Finding that the sailors were about to seize the boats, that they might escape and leave the passengers to perish, he tells the centurion to cut them off and set them adrift; that the sailors might feel the necessity of employing their skill in saving the lives of all on board when they found themselves in the same jeopardy. Here we see that God's Sovereignty did not interfere with human agency; and, as it is with the works of nature, so is it in the works of grace. St. Paul calls upon the Philippians “to work out their salvation with fear and trembling;” but he adds, “for it is God which worketh in you both to will and to do of his good pleasure.” Here both doctrines are included: we are called upon to obey, for the power has been given us in baptism; and yet we are told that God worketh within us: “See, I have set before thee this day life and death, therefore choose life, that thou mayest live.” The parable of the talents implies the power of action and obedience; and our diligence in doing good is made the ground

of our sentence at the last day. God invites men to judge of the equality and righteousness of his ways—placing himself, as it were, at the bar of their consciences, and claiming from them a judgment testifying to his righteousness and impartiality. Jesus Christ is set before us as our pattern, the object of our imitation; we are called upon to walk in his footsteps. Moreover, of this freedom we are all conscious; no person of a sound mind seeks an apology for his crimes on the plea that he had no choice. Again, we read that without Christ we can do nothing—that every good and perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness or shadow of turning. It is therefore evident that the doctrines of man's free agency, and God's predestination, are both taught in holy Scripture; and instead of attempting to reconcile them by launching into metaphysical disquisitions, we should receive them in humble faith; and in doing so, we shall be emancipated from those terrible doctrines which rashly consign the far greater portion of our race, without any possibility of escape, to eternal misery. The presumption of judging of God's attributes is, in such speculations, carried to its greatest height, and leads to the most revolting inferences; but of the attributes of God, in their extent and manner of operation, we can know nothing, and it is therefore impious to pronounce upon their limits, or to insinuate any incompatibility between the course of events on earth and the Omniscience, in which they are all comprehended. "Nothing," says Archbishop Tillotson, "can be admitted to be a revelation from God, which plainly contradicts his essential perfections; and consequently, if any one pretends divine revelation for this doctrine, that God hath from all eternity absolutely decreed the eternal ruin of the greatest part of mankind, without any respect to their sins and demerits, I am as certain that this doctrine cannot be of God, as I am certain that God is good and just; for every man has greater assurance that God is good and just, than he can have of any subtle speculation about predestination

and the decrees of God.” The Christian Church therefore holds and has ever held the two doctrines of man’s free agency and God’s predestination:—“She comes to man, enslaved as he is to the outward influences of the natural man, and not only brings before him more facts, more knowledge, new relations, higher promises, more awful threats, and a more powerful body of advisers to counteract them; but the Church gives more, she puts into the heart a new principle, or rather a new being, by imparting to it the Holy Spirit and uniting it to the body of Christ. It is from the Holy Spirit, and this only, that all the real power and spontaneity of man proceeds; it acts as the individual himself, because it is united to himself. It is given secretly and imperceptibly; so that, in an action he cannot discriminate what comes from heaven and what from himself, except from the consciousness of the fact that he is resisting evil. He does not make this resistance, he suffers pain voluntarily, he feels the whole force of the attraction of evil, and yet remains firm against it, and discovers no power but his own which is thus acting; and yet he knows that it is not his own. ‘I can do all things,’ saith St. Paul, in the full consciousness of his individual personality, ‘and yet,’ he says, ‘not I, but Christ that is in me.’ It is after all, God, and God alone, who works within us to will and to do of his good pleasure.”* Hence we find that, in the Sacrament of Baptism God imparts the Spirit, that in its working constitutes man’s free agency, and yet it is God and God alone that works. And thus is solved, through the Church, the problem,—how to create an agent possessed of the consciousness of individual independence, and yet to reconcile that independence with the absolute universal Sovereignty of the Supreme Creator. “Looking forward, man feels that he is free; looking back, that he has been entirely moulded by the hands of God.” Of infinite value, then, are the graces and gifts of baptism; and yet through presumption the Dis-

* Christian Morals, by the Rev. W. Sewell, M. A. 1841. An excellent book. Page 279 & 280, &c.

sender rejects them, and perils his own salvation. There are several other points of difference between the Church and Dissenters, to which it might be useful to call your attention, but I shall only allude to one or two.

First, it is to be remarked that in their public worship, the Dissenters, as well as the Romanists, depreciate the Holy Scriptures. The latter are afraid lest the people should discover their false doctrines, which would naturally follow the public reading of the word of God, pure and unadulterated, in their daily services. They likewise consider the Scriptures too obscure to be placed in the hands of the people, and by no means necessary, as they believe the Church to be the sole depository and dispenser of the truth, and her explanations of equal authority with Scripture itself. The Dissenters do not withhold the Bible from their people, but it is seldom or ever read to any extent in their public worship; a single text or passage, upon which their minister founds a long discourse, is all that they commonly hear; and were they not to read the Scriptures at home, they would remain, from the little they learn in their Churches of the sacred record, as ignorant as the heathen.

It were easy to dwell upon the many great evils of such a procedure, but we shall only mention one, to which it naturally gives rise, namely, the preference of the Sermon to the neglect of all the other parts of the public worship of God.—Hence, in the opinion of many Dissenters, prayer, praise, the reading of the Scriptures, and the holy Sacraments, are made to occupy a lower position than preaching, and it is to be feared that a great majority of the Dissenters have no other conception of public worship than that of hearing a sermon, preceded by a tedious extempore prayer. Their leading tenet is, that preaching is the great engine for the advancement of Christ's kingdom and the conversion of the souls of men. Yet, if we refer to the Acts of the Apostles, we find that prayer and the blessed sacraments occupied the position which Dissenters give to preaching. The opinion of our

Reformers, in this matter, appears from the fact, that they gave no directions, even on Sundays, for more than one sermon to the same congregation. Their object was to employ, in due proportion, all the means of grace, and to establish a praying, a reading, a sacramental, and a preaching Church. The Dissenters, on the other hand, seem to have little regard for any part of public worship except the sermon: and this they value in proportion to the power employed in the delivery. Eloquence of speech, warmth of manner, are, in their estimation, the chief means of promoting the Gospel, forgetting that Moses was slow of speech, and the rebellious Corinthians considered St. Paul's bodily presence weak, and his speech contemptible. They look to the human instrument,—to man, rather than to God. But in thus contending earnestly for the Faith, as it was delivered to the Saints, we must proceed with all possible meekness and love, remembering that the Christian armour contains only one offensive weapon,—the Sword of the Spirit. And we shall best prove ourselves the faithful soldiers of Christ, and the protectors of his flock, by carrying out all the means of grace, in their relative and due proportions, to our respective congregations, so shall they be secure against every assailant. In what these means of grace consist you are all well conversant, and therefore I shall not speak of them on the present occasion at any length.

Let us then, my brethren, take up the Book of Common Prayer, and ask our own hearts what it proposes for our guidance and direction, in bringing home the various means of grace to the hearts and understandings of our people. The first thing commanded, is the use of the Morning and Evening Prayer daily throughout the year. Now this implies that our Churches should be open twice every day, and accordingly portions of the Old and New Testament are allotted for each service, so that the most part of the Bible is to be read every year once, the New Testament three times, and the Psalms once every month. We have reason to believe that for some time after the Reformation this order was regularly

observed, and in large towns, even within the memory of many still living, some Churches were daily open; and, blessed be God, the practice is again gradually reviving.— In this Diocese I hope to see, in a short time, some of our Churches open daily in our rising towns, whenever the number of the Clergy will admit of the regular performance of the duty; and, in country places, it should remind us of our Missionary character, and that we ought to have appointments on week-days with our people, in different parts of our several Missions, as often as our strength will admit. Our Church is a prayerful Church, and not to follow her direction, as far as in us lies, is to rebel against her lawful authority, and rob our people of their just inheritance, for the faithful exercise of daily prayer will doubtless bring down great blessings upon the land. Again, we find a plain order to celebrate Baptism during the service. This is to begin the work of grace at once, for every child has an immortal soul, and will inevitably become as an angel of heaven, or the sinful and wretched companion of evil spirits to all eternity. In baptism the child is made a “member of Christ, the child of God, and an inheritor of the kingdom of heaven.” And who can tell how soon the seed of vital grace, thus sown, may begin to germinate? Surely the struggles of the Christian child, before he knows that he is struggling for goodness, and gentleness, and obedience, cannot be without grace. He is a member of the Church, bound up in her spiritual interests; a warrior, enrolled in her armies under the banner of the cross; a partaker in her growth, her benefits, and her prayers. In baptism the child comes into immediate relation with the Apostolic ministry, and through that ministry with the Apostles themselves. He is now one of the flock, whom it is the appointed office of successive pastors to guard and feed. But let it be remembered, that the new birth, or baptismal regeneration, bestowed upon the child in baptism, is far from including spiritual perfection, or any thing decisive, as to the ultimate fate of the baptized. It is a spiritual infancy, with which all the other

means of grace are intimately connected. As his faculties expand, and he becomes capable of learning what a solemn vow, promise, and profession he hath made by his sureties, he is brought under the teaching of the Church, through his parents, sponsors, and spiritual pastors. By means of the Catechism he is taught his duty to God and man, and instructed in the great mysteries of the Christian faith. He is made to study and to love God's word, and thus the grace of illumination dawns in his heart. The Church, in her exhortations to parents and sponsors to bring up their children in the nurture and admonition of the Lord, does all she can to habituate the child to pray for grace, the great object of all Christian prayer. Night and morning ought the child to kneel in the presence of its earthly parents before Him who is invisible. As he advances in years, he is permitted to partake in the privilege of domestic worship, and, as the greatest privilege of all, he is taken to the consecrated house of God; and there, amidst holy associations, edifying forms, the memorials of worshippers, once, like himself, "babes in Christ," but now gone to their rest, and surrounded by his spiritual kindred, dead and living, he learns to join in the holy and affecting services which the Church in her Book of Common Prayer provides. And in this manner the spirit of grace and supplication is gradually, by God's aid and blessing, poured into his heart. But the Book of Common Prayer provides still greater privileges for the child of grace. When duly prepared, by catechetical teaching, he is, at the proper age, brought to the Bishop to be confirmed. The vows which were made in his name, he now solemnly, and in the presence of God and of the congregation, takes upon himself. This responsibility, which had hitherto been in proportion to his faculties and his knowledge, is henceforth complete; he is now, for all spiritual purposes, of full age; and the Bishop, after the example of the Apostles, lays his hands upon him, and prays over him, to the intent that God may strengthen him with the Holy Ghost the Comforter, and daily increase

in him His manifold gifts of grace. To crown all, the Prayer Book provides a holy office, inviting “such as are religiously and devoutly disposed to the most comfortable Sacrament of the Body and Blood of Christ;” and there coming in faith and charity, and a thankful remembrance of Christ’s death, he verily and indeed receives His Body and Blood. Furthermore, though the Prayer Book gives no special directions for the preaching of the word, it is the best possible text-book to the Minister to supply subjects for addressing his people.—All the facts and doctrines of Christianity are presented in their regular order throughout the ecclesiastical year, so that the Clergyman who carefully follows the Prayer Book must of necessity preach the Gospel in all its fulness, and he who does not follow this order will be found guilty of not preaching the whole counsel of God. There will, in such a case, be narrow views, bigoted exclusiveness, and part only of the message of the Gospel will be delivered. Thus the Church enters, through her services, as set down in the Book of Common Prayer, into every possible relation of human life, pervading and sanctifying all worldly things,—melting and moulding and transforming earth to heaven,—leading our sinful nature to God in infancy,—training our renewed and better state in childhood,—strengthening our youth,—feeding our manhood by her holy mysteries, and preaching her daily warnings of penitence and faith in the words of Holy Scripture,—comforting our old age,—ministering alike to our joys and sorrows, and at length committing our bodies to the grave, in the hope of a blessed resurrection. Such is a slight summary of the ample provision made by the Church in her Book of Common Prayer, for the various services of the sanctuary, and for the dissemination of the Gospel among our people, and which it is our bounden duty to administer.

But we must draw to a close.

And now, my Reverend brethren, after presiding over this extensive Diocese for nearly eight years, I gladly avail myself of this opportunity to express my sincere regret if I have

treated any of you unkindly or with seeming neglect, and also for any instances in which I may have, in any respect, failed in my duty towards you. If I have not consulted, as I should have done, your judgments and feelings in any particular, or have done less justice to the motives of those of whose conduct I have had occasion, in any respect, to disapprove, I desire to acknowledge my error, and to ask your forgiveness, and your prayers, to enable me, in future, more watchfully to discharge the duties of that station to which, in the course of Divine Providence, I have been called. Grant me also your favourable construction of my labours, and your honest confidence, as I freely give mine to you. Without such mutual confidence and charity, the Bishop and his Clergy cannot work together to the glory of God or the edification of his people. In regard to certain diversities of opinion within the Church, so far as they concern the celebration of Divine service, I have already spoken; and with respect to any others of a graver character, I deem it a happy thing for this Diocese that we are entirely free. Some shades of variety in opinion there may and must be in different minds; but, blessed be God, they have never sunk with us into any thing like the bitterness of party-spirit. Let us, my Reverend brethren, preserve this holy pre-eminence. While at peace among ourselves, and sincerely devoted to the Church, we possess a bond of union that will make us invincible in our spiritual warfare with our enemies, whether from without or from within. Holding this bond, we shall proceed in harmony and love as brethren, with the same mind and singleness of heart. It will lead us to the conscientious discharge of our duty to God and his Church, by rightly dividing the word to our people, in obedience to her pure and authorised teaching; and in doing this with one heart and one soul, we shall feel no sympathy with Romanism on the one hand, which suffocates the truth under a mass of falsehood and corruption, or with Dissent on the other, which not only takes from the truth, but which, in active bitterness against us, we have ever found the more implacable enemy of the two.

Standing in the middle between them, we ought neither to be grieved nor surprised at their calumnies and revilings, or that they should, in their extreme ignorance, attribute to us unsound opinions in theology, which all of us abhor; of such accusations your consciences will acquit you, and I know them to be untrue. On me they fall lightly, for my opinions were settled long before the movements which have been for some years disturbing the Church had any existence. They have ever been in accordance with the formularies of the Church, and have become so much part of myself, that I should now find it impossible to speak or even to think differently from what she teaches. But dismissing these miserable elements of earth, let us look to ourselves, and remember that we have a great and important work before us,—the evangelizing of this vast country. Let us not then fall out by the way. We have already too many enemies and opposers to admit of division in our own household. Enemies numerous and powerful, and whom we can only expect to combat with success, by using the weapons furnished by the Church in the true spirit of unity and concord. We are all servants of the same Master; let us stand together in faithfulness of purpose and in steadiness of action. Have we not to contend with infidelity and worldliness on the one hand, and all the Protean forms of Dissent on the other? Is it not, then, our duty to rise above difficulties, and exert ourselves to the utmost in promoting the advancement of the Church of God in this Diocese; that Church which is not human in her constitution, but heavenly, and neither takes her rise from earthly powers, nor depends upon them for her continuance. Empires and kingdoms fail; the earth itself shall pass away; but the Church of the Living God shall continue for ever. Her name—her offices—her services—her laws—her powers—her spiritual endowments—are for eternity. How awful the responsibility which attaches to us, her Ministers! The worship we offer is the commencement of the worship of eternity, and our ministrations the beginning of services which are to continue for evermore.

And now unto God's gracious mercy and protection I commit you all, both Ministers and people. May the Lord bless you, and keep you. May the Lord make His face to shine upon you, and be gracious unto you, and give you peace, both now and evermore. *Amen.*

A P P E N D I X.

Note I. page 34.

“For some time past our Church hath been taught, by dear bought experience, to depend less upon the State, and more upon herself.”

It is evident, to every one acquainted with the history of our Church, that, till within a very late period, many of the doctrines which she holds in her formularies had been in a measure forgotten, and were seldom brought before our people in Sermons or in Catechetical instruction.—Such as—

The one Holy Catholic and Apostolic Church, in its different aspects, as visible, invisible, militant, expectant, and triumphant.

The one Baptism for the remission of sins, with its true import, and all its blessed consequences, its privileges, its conditions, with which all the means of grace are intimately connected. To the depreciation and neglect of the Sacraments may be attributed the most essential errors in faith and practice, which have disgraced and divided, and which continue to disgrace and divide, the Church of Christ. They are of the most sacred importance in the Christian system, and cannot be estimated too highly, provided, while we hallow the sign, we rightly endeavour, in the use of it, to attain the substance or thing signified.

A Divinely constituted Ministry, as pledging Christ's presence in his Church for ever, and the certainty of receiving in this Church the true Sacraments of salvation, “duly administered by lawful Ministers.” Such Sacraments being “not bare signs” of things absent, but “the means whereby we receive,” in the one, a “death unto sin and a new birth unto righteousness,” and, in the other, “the body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.”

The authority of the Church to decree, to teach, to excommunicate, to decide in controversies of faith, yet limited by the word of God, and the duty of submission to that authority.

The sin of schism or division, &c. &c. &c.

When attempts were first made to revive these and kindred doctrines, many took offence, and thought them dangerous novelties; yet they are all avowed by the Church of England, and inseparable from her existence, as a true branch of the Church of Christ.

Note II. page 44.

“Every Clergyman of the Church ought to consider the doctrines contained in our Articles, Creeds, and Common Prayer Book, not merely as the voice of our Church, but of the Church Catholic.”

Be mindful that you are to deliver no doctrine of your own; but the doctrine of Holy Scripture, as it has been understood and interpreted by the consenting voice of all pious antiquity; by those true and faithful members of the Christian Church in all places, and even amidst the growth of adscititious error, to whom the greatest worthies of our national Church invariably refer. This doctrine no well instructed Minister of the Church of England can be at a loss to determine. It is contained in those venerable formularies which our fathers retained or derived from most remote antiquity; and it is supported throughout by most clear and indisputable warrant of Holy Scripture. From hence must be drawn the whole scope and tenor of our public teaching.—*Bishop Jebb's Pastoral Instructions*, p. 153; London, 1831.

One source of error, and sometimes of division, arises from the fact, that some Clergymen take the Articles, as comprising the whole system of belief inculcated by the Church; others, again, confine themselves to the Book of Common Prayer. Now both classes are wrong. The Formularies of the Church should be examined, (as set forth in the thirty-sixth Canon), compared, and studied, to discover and become acquainted with her true principles. What lawyer would form his opinion upon one act of many statutes, which bore upon and referred to the same subject upon which his judgment had been asked? Would he not carefully read, digest, and consult them all, that he might ascertain the real intention of the legislature? And shall we do less in a matter in which we are so deeply concerned? We have sworn obedience to the Church, and to teach only as she directs.

Note III. page 47.

“It was the duty of the founders of our Church to provide the people with a repository of Scriptural truth, and this they did by the compilation of the Book of Common Prayer.”

The Articles were adopted for the avoiding of diversities of opinions, and the establishment of a godly concord touching true religion. “We take comfort in this,” says King James, “that all Clergymen within our realm have always most willingly subscribed to the Articles established; which is an argument to us that they all agree in the true, usual, literal meaning of the said Articles; and that even in those curious points in which the present differences lie, men of all sorts take the Articles of the

Church of England to be for them; which is an argument, again, that none of them intend any desertion of the Articles established." "Our Church," says Bishop Marsh, "carries its authority no farther than is absolutely necessary for its own preservation."

At the time of the Reformation, the sense of Scripture, in regard to various doctrines, was disputed. The Convocation, therefore, which is our highest judicial authority in spiritual concerns, assembled and determined, in the name of the Church, which it represented, what the sense of Scripture, in regard to the disputed points, really was. But it will be said, shall any man be bound to accept an interpretation of Scripture imposed upon him by the will of another, if, on mature deliberation, he himself is convinced that such interpretation is false? Undoubtedly he is not so bound, nor does our Church impose the obligation. If our consciences will not allow us to comply with the terms offered by the Church, we may withdraw from her communion, nor can we honestly continue her members, unless we conscientiously conform to the regulations which she has made the express conditions of that communion.

CREEDS.

Apostles' Creed, is not so called, because actually drawn up by them, but because there is sufficient evidence to deem it a concise but faithful statement of the most important heads of Apostolic doctrine. It is a simple and vigorous outline of the faith which was in circulation among the Churches before the books of the New Testament were collected, perhaps before some of them were written. Some such summary was absolutely necessary at first, to be used for instruction, and with irresistible authority, since it is found in perfect harmony with Scripture. Hence, to submit to its authority, is merely submitting to the authority of the Apostles.

Nicene Creed was agreed to by the Bishops assembled at Nice from all parts of the Christian world in 325, as a simple witness of the fact, that it contained the doctrine of their respective Churches. The Church of England, therefore, in adopting it, is not guilty of adopting the commentaries or deductions of men for the dictates of the Holy Spirit, but simply as recognising and adopting the faith of the Church during the three first centuries.

The Creed of Athanasius was not composed by a synod, nor is it known who its author really was; but it gained its way from the growing confidence of the Church in its power and efficacy, as a bulwark against heresy, by which the fundamental doctrines of the Trinity and the Incarnation were threatened. It has been found, for many ages, of the utmost value in protecting the Church from error, and could not have been omitted at the Reformation, without exposing our Reformers to the accusation of denying the *Holy Trinity*.

Note IV. page 54 to 56.

ON BAPTISM.

I happened a few days ago to meet with the following pertinent illustration of these remarks :—

“At the Annual Clerical Meeting, held at the Rev. D. Wilson’s, Islington, January 5, 1842, Archdeacon Hoare in the Chair, and nearly a hundred Clergymen present, the subject for discussion being the Baptismal Service, and the doctrine of Regeneration as connected with that rite, the following speakers stated their opinions in effect as follows :—

“Mr. Cunningham (of Harrow) said his opinion was, that in baptism some positive, clear, distinct, intelligible blessing and benefit, called by the name of “Regeneration,” was conveyed to the infant. This benefit is reconciliation to God : a change of state, but not necessarily a change of nature. Not an alteration of the moral condition of the child, but simply a change by which the child is brought into the *outward communion of the Church*: and this is the state which in the service is called Regeneration.” This view is very nearly that of Bishop Hopkins, of Derry.

“Mr. Burgess spoke next. He said he could not agree to this view.—His opinion was, that in baptism the infant receives *the remission of original sin, and a principle of divine life imparted by the Holy Ghost*; a seed given to fructify or die, but always given. He considered that a repenting, believing, converted adult, was not pardoned, nor received regeneration, until baptism.

“Mr. C. Bridges differed from each of the preceding speakers. His view of the question was, that in baptism, where the prayers are offered in faith, as contemplated by the framers of our services, those prayers, which we put up for the child’s regeneration, are heard and answered. *And the gift of regeneration is granted to prayer.* But in other cases, i. e., where there is no really faithful prayer, there is no work of the Holy Ghost, who works not without exerting an energetic power, producing visible effects.

“Mr. Venn could not agree with any of these interpretations. He said, he believed that in the Baptismal Service ‘*Regeneration is said to be bestowed conditionally or hypothetically,*’ i. e., on the hypothesis, that the infant really professes faith, and that, when come to years of discretion, it will believe and repent. For it is on this ground only—that is, on the sponsor’s answering for this faith in the infant—that the ordinance is administered.

“Such is the brief sketch of the views advocated at this meeting. I have copied it from the notes taken at the time.

“I will only further observe, that the four Clergymen, who spoke, had each been given some weeks’ notice of the meeting; their declarations, therefore, are well digested statements, which had been prepared for the occasion. Yet the result was, that on the appointed day *they all differed.* No others spoke.”—*The Way that some call Heresy*, by Andrew Jukes, formerly of Trinity College, Cambridge, and late Assistant Curate of St. John’s, Hull; London, Whittaker & Co., &c., 1844.

Note V. pages 54 to 56.

ON REGENERATION.

“A new principle of life is infused into him (in baptism)—he is regenerate, born anew of water and of the Spirit, and placed in a new relation to God, as one of his own peculiar family and household; furnished with all the means of realising to himself the promise of salvation given by Jesus Christ to all penitent sinners, and sealed to him personally in baptism, which, as our own Church teaches, is not only a sign of profession and mark of difference, whereby Christian men are discerned from others, that be not christened; but it is also a sign of regeneration, or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the body of the Church; the promise of forgiveness of sin, and of our adoption to be the sons of God, by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer to God.”
—*The Bishop of London's Three Sermons on the Church.*

“The question which has been most prominently and vexatiously pressed, to the great perplexity, as I believe, of many of the community, is that of Baptismal Regeneration; a question in itself of considerable importance, but of which the Church of England, in her Articles, her Homilies, and her Liturgical Services, has afforded the clearest solution. That the Church does hold the doctrine of Baptismal Regeneration in some sense, none of her Ministers, who have any regard to consistency, can pretend to deny. Every time that you administer the Sacrament of Baptism—every time that you Catechise a child in the words of the Church Catechism—every time that you present to the Bishop a candidate for Confirmation—you recognise and represent the infant or the adult as regenerated in baptism, and as having received, as such, ‘forgiveness of all his sins.’ Before the administration of the Sacrament, you pray for this regeneration; after its completion, you assume the fact of the regeneration of the baptised party, and conclude by thanksgiving and prayer, that the newly admitted member of Christ’s Church ‘may lead the rest of his life according to this beginning.’ But here arises the question, What is this Regeneration, of which the child, in its unconscious but probably imputed faith, or the believing adult, in his penitence, is thus made the recipient? The language of the Church, and I will not travel out of her offices, is unambiguous. It declares Regeneration to be, in plain terms, ‘that thing which by nature we cannot have,—an inward spiritual grace, a death unto sin, and a new birth unto righteousness. A change of condition—a change, whereby, as by an instrument, they that receive baptism rightly are grafted into the Church and made children of grace, instead of children of wrath;’ a change, by which they have entered into covenant with God, are transplanted from a state of original sin and deathfulness, into a state in which the righteousness of Christ may be imputed to them, and they are initiated into His great salvation. This then is, according to the reiterated expres-

sion of the Church, the Regeneration of which Baptism is the sign and the assurance, the fact and the pledge. It is not the progressive improvement, it is not the maturity; but it is the commencement of a Christian life.—It is not only a change of position in the man with respect to God, from whom he was born in a state of alienation, but it is, when the Sacrament be worthily, that is, faithfully, received, the implantation of a divine and quickening principle, which, by its gradual enlargement in the heart, under the renewing influence of the Holy Ghost, shall eventuate in the completion of the new creature.”—*Primary Charge by Aubrey George, Lord Bishop of Jamaica, 12th Dec., 1846, p. 66.*

“The washing of Regeneration and the renewing of the Holy Ghost, the being born of water and the Holy Ghost, are put together as concurrent things; and in Acts ii. 38, baptism is affirmed to be necessary to our receiving the Holy Ghost; and if by baptism we receive the Holy Ghost, that is a right and title to his grace and influence, then must the Holy Ghost be still supposed vitally united to the Church, whereof we are made members by our baptism, and, like an Omnipresent soul, to be diffused all through it, and to move and actuate every part of it by his heavenly grace and influence.”—*Works of John Scott, D.D., Vol. 1, p. 367; Folio Edition, 1718.*

“Fifthly—That baptism does not only pardon our sins, but puts us into a state of pardon for the time to come. For baptism is the beginning of the new life, and an admission of us into the Evangelical covenant. So that by baptism we are consigned to the mercies of God, and the grace of the Gospel; that is, that our pardon be continued, and our piety be a state of repentance.”—*Bishop Taylor, Vol. 2, p. 245, as quoted by Dr. Moberly, in his excellent Sermons on the Sayings of the Great Forty Days; First Edition, 1844.*

“For if baptism, says the Great St. Basil, speaking of the holy baptismal tradition of the name of the Father, and of the Son, and of the Holy Ghost, is the beginning of my life, and the day of my regeneration to me the first of days, surely the words which were uttered when the grace of Sonship was given to me, are the most precious of all words.”—*Moberly's Sermons on the Sayings of the Great Forty Days, First Edition, p. 85.*

“In particular, the great, the cardinal point of Catholic teaching,—spiritual regeneration in baptism,—that doctrine which was never denied nor questioned in the first fifteen centuries of the Christian æra, which our own Church founds on the plain words of Scripture, and sets forth in every way, in which doctrine can be set forth—by direct and dogmatical teaching, by repeated and incidental reference, by embodying it in its offices, by consecrating it in its prayers—that doctrine, we all know, is by a large and powerful party (among them I sincerely add, by many pious and devoted professing members of our Church) either expressly denied, or holden so faintly, and with such reserve, as is little better than denying it; kept altogether out of sight, or out of teaching; or, if dealt with at all, dealt

with as of no practical operation ; whereas it is a doctrine pre-eminently and essentially practical ; for, above all other parts of Gospel truth, it warns us of the high duties which flow from the high privileges of our Christian state ; of the greatness of the spiritual grace vouchsafed to us, and in consequence of the awful responsibility which we thereby incur ; in one word, that, as we have received from heaven a new nature, we shall be judged according to the holiness of that nature thus given us by God.”—*Bishop of Exeter’s Charge, in June, July, and August, 1845, p. 26.*

Note VI. pages 56 to 60.

ON ELECTION.

The Archbishop of Dublin, in his Essay on Election, proposes three questions :—

1. Whether Divine Election is arbitrary, or has respect to men’s foreseen conduct ?
2. Who are to be regarded as the Elect ?
3. In what does that Election consist ?

1. To the first question, he answers, that the Election of the Israelites, God’s called, elect, or chosen, holy, and peculiar people, was entirely arbitrary.

2. That the Elect, in this case, was the whole nation, without any exception ; they were all brought out of Egypt by a mighty hand, and miraculously delivered from their enemies, and received the Divine commandments through Moses, who uniformly addressed them—not some, but all—as God’s chosen, holy, and peculiar people.

3. To what were the Israelites thus chosen by their Almighty Ruler ? Were they elected, absolutely, and infallibly, to enter the promised land, and to triumph over their enemies, and to live in security, wealth, and enjoyment ? Manifestly not. They were elected to the privilege of having these blessings placed within their reach, on the condition of their obeying the law, which God had given them ; but those who refused this obedience, were not only excluded from the promised blessings, but were the objects of God’s special judgments, far beyond those inflicted on the heathen nations, who had not been so highly favoured.

It is plain, continues the Archbishop, that the Christian Church stands in the place of the Jewish ; that it succeeds it in the Divine favour, and enjoys not the same indeed, but corresponding benefits and privileges. It is reasonable therefore to suppose, that since both dispensations are parts of the one plan—of the one heavenly Author—these benefits and privileges should be bestowed according to a similar system in each. The

Christian religion is not however like the Jewish, confined to one nation, nor the Christian worship to one place, like the temple of Jerusalem.

The Christian Church is open to all to whom the Gospel has been announced, and comprehends all who acknowledge it—the invitations of that Gospel are general; all members of that Church are ‘called and elected’ by God, and are as truly His people, and under His special government, as the Israelites ever were.—*Essays on the Difficulties in the Writings of St. Paul, Essay Third, pages 111—117; Third Edition, London, 1830.*

The Church is under great obligations to the Rev. G. S. Faber, B.D., for his admirable Treatise on the Primitive Doctrine of Election.

He proves, indisputably, that the doctrines of Election and Predestination, as first suggested by St. Augustine, are not only in opposition to the spirit of the New Testament and the teaching of the primitive Church, but to that of the Church of England, all of whose services breathe unfailing mercy and universal redemption. Services hallowed and sanctioned by the Church of the Apostles, which considered the Elect to be called out of an ungodly world, and the Predestinated to be those made capable, by the mediation of Christ and His ordinances in the visible Church, of eternal salvation.

Mr. Faber shews that our formularies no where assert that those Elect, those Predestinated, cannot lapse from the grace given. In the Baptismal Service, we pray that the child may ever remain in the number of God’s faithful and elect children. In the Catechism the catechumen professes to believe in God the Holy Ghost, who sanctifieth him and all the elect people of God, and therefore deems himself one of the elect. In the Burial Service, the Minister prays that God would accomplish the number of His elect and hasten His kingdom,

Knowing God’s mercy to be over all His works, the Church rejects the notion of an irreversible decree, which would degrade the Omnipotent to mere fate, and merge in the power of God—His justice, love, goodness, long-suffering, and mercy.

In fine, Mr. Faber proves, most triumphantly, that the doctrine of Election, held by the Church of England, is the choice of certain individuals into the pale of the visible Church, with God’s purpose, will, and intention, that, profiting by their privileges, they should be finally saved; holding, at the same time, the moral possibility of those elect persons so falling away from grace, as finally and irrevocably, through their own perverseness, to perish; and that farther, in strict accordance with God’s promises, as they are generally set forth in Scripture, she holds the doctrine of universal, as opposed to particular or limited, redemption.

This work, “On the Primitive Doctrine of Election,” by the Rev. G. S. Faber, D.B., breathing the pure spirit of Christianity, I recommend to my Clergy, as a safe guard against those who misrepresent or impugn our articles of faith.

Note VII. page 64.

By means of the Catechism, he [the child] is taught his duty to God and man, and instructed in the great mysteries of the Christian faith.

The Rev. Henry More, D.D., observes, "that there are three kinds of preaching—catechising, expounding a chapter, and preaching, usually so called, whereof the first is the best, and the last the least considerable of them all. This worst and last is the very idol of some men, and the others rejected, as things of little worth. I confess this exercise may be of laudable use in such a congregation, where all the people are thoroughly grounded in the fundamentals of Christianity, and are well skilled in the knowledge of the Bible; otherwise, if the other two ways of preaching be silenced, by this more overly and plausible, it is to the unspeakable detriment of the flock of Christ, which will happen, when it is performed in the very best manner."

The neglect of catechising and instructing youth in the fundamentals of their Christian profession, which no system of preaching can ever supply, will more than account for those essential deviations from the purity of the faith which have been recently remarked, and lamented among Dissenters from the Church, and even among many within her pale, who entertain low views concerning the Sacraments.

How highly important the Church of England views catechising appears from the Rubrics at the end of the Catechism in the Book of Common Prayer and the fifty-ninth Canon, from which the Clergy must feel that it is especially incumbent upon them to attend to this part of their duty.—And, for its better discharge, it will be found necessary to divide the Church Catechism into minute portions, for, though of small compass, its depth and extent are so great, that in order to bring it home to the understandings of the young, and thence to their hearts and consciences, the several questions must be broken down, so as gradually to exhibit their whole meaning and import to the tender mind.

For this purpose I know of no recent help to Catechising, more full and appropriate, than that published by the Rev. Dr. Beaven, the learned Professor of Divinity in King's College. The introduction is particularly valuable, and the questions are drawn up with great simplicity, as well as searching ability, and so constructed as frequently to elicit the proper answers. I think so favourably of this manual, that I feel no scruple in confidently recommending it to the use and patronage of my Clergy.

Besides helps to Catechising, sound manuals on the Book of Common Prayer, the Articles, and different services of the Church, in the form of Catechisms, would be exceedingly useful. This manner of teaching history, and many of the arts and sciences, has been most successfully employed of late years, and surely it is of still greater consequence to apply it to the acquisition of religious knowledge, and this the more especially, since religion has, from the beginning, been taught in the way of question

and answer, and has only fallen into disuse in modern times. The only manual that I have yet seen on the Formularies of the Church, is one on the Common Prayer, by the Rev. Alexander Watson, M.A., of Cheltenham, which is so well executed as to induce the earnest wish that he would (as it appears he intends) do the same for the other Services and Articles of the Church. "Persons," Mr. Watson justly observes, "who have imbibed sectarian opinions, and yet worship in our sanctuaries, cannot be alive to the beauties of our Ritual, or they would feel that there is no place for the speech of any modern Ashdod or Ammon in the Courts of our new Jerusalem, (Nehemiah xiii. 23, 24). There is no such effectual guarantee for right thinking and right acting, as a thorough comprehension of the truths to which we are committed, by making the solemn aspirations of the Prayer Book our own."

While on the subject of Catechising, I gladly recommend to my Clergy "Theophilus Anglicanus," by the Rev. Christopher Wordsworth, D.D., Canon of St. Peter's, Westminster. A work of great value. The generous Author sent me twenty-five copies, which I have distributed among my Clergy; and I have desired that the book may be kept for sale at the Church Depository, because I intend to adopt it as a text-book for Candidates for Holy Orders.

There are other two books which I feel a pleasure in recommending to the Clergy of this Diocese:—

1. The Gospel Narrative, according to the Authorised Text of the Evangelists, without Repetition or Omission, with continuous Exposition, Marginal Proofs in Full, and Notes briefly collected from the best Critics and Commentators, 1 volume; by the Rev. John Forster, M.A., Her Majesty's Chaplain of the Savoy. London, J. W. Parker, Strand, 1845.

This book will be found a most excellent and valuable addition to the Clergyman's library, and a far better commentary to the laity, for the clear elucidation and explanation of the Scriptures, than any of the commentaries in common use. The work is drawn up with great talent and moderation, without any disputation, polemical or party bias whatever.

2. An Inquiry into the Means of Grace, their Mutual Connection and Combined Use, with Special Reference to the Church of England; in eight Sermons, preached before the University of Oxford, at the Bampton Lecture, for the year 1844, by Richard William Jelf, Canon of Christ's Church, and Principal of King's College, London. London, F. & J. Rivington, 1844.

Dr. Jelf writes with no less forbearance than ability, and conscientiously stands in the *via media*, the true position of the Church of England, "whose wisdom, ever since the first compiling of her public Liturgy, has been to keep the mean between the two extremes."

Dr. Jelf shews, in the most convincing manner, the great power, richness, and unction of the various means of grace employed in the teaching of the Church of England, and arrives at the irresistible conclusion, that each of these means, taken separately, has its peculiar use, and as no single one, "where it may be had," can be safely neglected, so our true duty and privilege lies *in the employment of them all*, in connexion one with another.

Memorandum in
regard to this Pamphlet

The Venerable Archdeacon.
Fuller, in sending a copy of
this pamphlet, in December
1873, wrote as follows:-

I send you an able and
interesting document, entitled
"Secular State of the Church,
"in the Diocese of Toronto, Canada
West, January 1848." This
document will give you a vast
amount of information regard-
ing the secular state of the
Church at that time.

It was drawn out from
the Bishop, by the growing dis-

- satisfaction amongst the clergy and laity, in consequence of the late Bishop's managing the whole of the Clergy Reserve Fund, without consulting anybody, and managing to get several thousand pounds of arrears paid to himself as Bishop, and his protégé. The present Bishop, made Archdeacon of York, with a salary of £365 a year, as Archdeacon, whilst he could not find means to pay the missionaries more than £100 a year.

In those days the people gave little or nothing. We had no Synods, and the laity took very little interest in Church matters. The Bishop requested the clergy to elect 6 clergymen to represent them, one

from each section of the Diocese, I was elected to represent the Niagara District. When we met the Bishop in the Board Room without shaking hands with anyone, he directed his chaplain, the present Dean, to read the pamphlet, then printed, which he did admirably. I must say when he had finished it, the Bishop walked out without any cordiality as before. The late Bishop of Huron, then walked up to the Dean, & said "Grasett, if you had anything to do with preparing that document, which you have just read, your friendship and mine ceases forever!!!" Grasett was enabled to assure his friends, that he had never seen the document.

till that morning..

The Bishop asked us all to dine with him, by notes sent to us. Conger, Blake + Boswell all refused, alleging that we had not been treated as gentlemen. Givins, Strong + I accepted, and dined with his Lordship. Before my return home, I expressed my views very plainly, telling him that the clergy had noted with great pain the facts noted by me as above, and that we thought that we were entitled to at least information on the subject and for this we had asked. I stated that I had accepted his invitation to dinner, because I did not consider that the hard hits, contain-

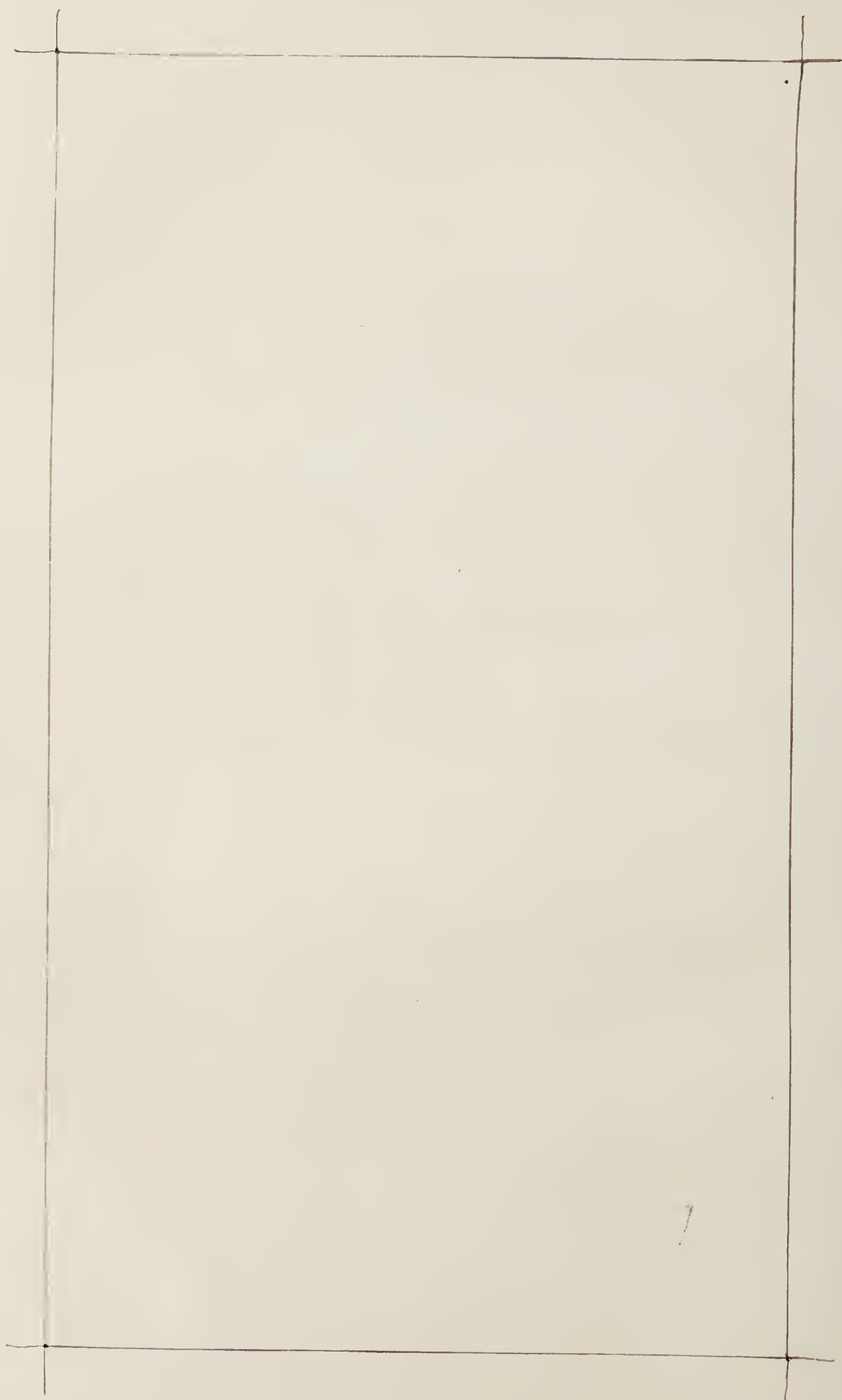
-ed in it, were intended for me or for those whom I represented.

In his reply his Lordship said that "he did not intend
"to find any fault with me
"or with my constituents, but
"that there were a very trouble-
"some set of clergy in the land,
"and if his strictures touches
"them he was right glad of it."

You may imagine that
the pamphlet created no little
stir amongst us.







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Secular State of the Church,
IN THE
DIOCESE OF TORONTO, CANADA WEST.

SECULAR STATE OF THE CHURCH,

IN THE DIOCESE OF TORONTO, CANADA WEST.

By and .

Printed for the use of the Clergy only.

... place requesting a Clergyman, and signifying their ability and willingness to contribute towards his support. It was further required that a Church should be immediately built, a glebe secured, a Parsonage therein erected, and a subscription entered into for the Missionary's maintenance. All this having been done, a Missionary was sent with a salary of £50 sterling per annum, and an outfit of not less than £30. But if the people failed in their engagements, the Missionary was removed to another station where the like terms were insisted upon and guaranteed.

The Society never intended to relieve the people from all expence in the support of religion. Their object has ever been to cherish and assist the exertions of the Colonists, and to encourage poor and feeble congregations for a time, and as they became able and willing to maintain public worship, the Society expect them to do so, and to do it wholly, so that the salary and other aid which they had perhaps for a long time enjoyed, might be transferred to some other settlement where

ERRATA.

Page 10, lines 8 and 15 from the bottom, for *Parkington* read *Packington*.

“ 14, lines 13 from the top, for *Magnificence* read *Munificence*.

“ 27, lines 11 from the top, for *Frances* read *Francis*.

SECULAR STATE OF THE CHURCH,

IN THE DIOCESE OF TORONTO, CANADA WEST.

IN order to give as complete and satisfactory an account of the secular affairs of the Church in this Province as I am able, it appears necessary to commence from the beginning.

The Clergy in the British Colonies before the American Revolution, were chiefly, if not all, Missionaries sent out by the Society for the Propagation of the Gospel in Foreign Parts.

After the peace of 1783 this Society withdrew all assistance from such of the Missionaries as remained in the United States, and recognized those only who removed into the Colonies which still remained faithful to their allegiance, and to these they determined in future to confine their benevolence.

And here it may be observed, that the Society from its first Incorporation in 1701, required, as it still requires, before sending out a Missionary to any new place in the Colonies, that a petition be presented by the people or congregation of such place requesting a Clergyman, and signifying their ability and willingness to contribute towards his support. It was further required that a Church should be immediately built, a glebe secured, a Parsonage therein erected, and a subscription entered into for the Missionary's maintenance. All this having been done, a Missionary was sent with a salary of £50 sterling per annum, and an outfit of not less than £30. But if the people failed in their engagements, the Missionary was removed to another station where the like terms were insisted upon and guaranteed.

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the people were still poor and destitute, and thus by transferring the same assistance to many different places in succession, the Society would be enabled to do much more good at a comparatively small expence.

The Rev. Dr. Stewart who had been many years Missionary to the Six Nations, on the Mohawk River, was the only Clergyman who came into Upper Canada on the restoration of peace. He took up his residence at Kingston, where he soon gathered a respectable congregation, while he made occasional visits to his old parishioners, the Six Nations, a portion of whom had settled in the Bay of Quinte.

In his new station the Society continued to Dr. Stewart his allowance of £50 per annum, and the Government granted him a stipend of £100 sterling in addition. The Rev. John Langhorn was some years after sent out by the Society from England, and received from them and the Provincial Government the same stipend as had been granted to Dr. Stewart.

On the division of the Government of Quebec into two Provinces, the portion of the stipends of these two Clergymen paid by Government was transferred to the civil list of Upper Canada, and no other Clergyman appears to have been paid out of the Provincial revenue till the appointment of the Rev. John Weagant, in 1814.

The other Clergymen of the Established Church, who from time to time settled in the Province, were paid £100 sterling each, by the Provincial Agent in London, on whom they drew half yearly, as well as on the Society for half that amount, or £50 sterling.

I find in the estimate of the Provincial expenditure in 1817, which was laid before the Legislature, because in that year it had assumed the payment of the civil list, an allowance of four hundred pounds to four Clergymen as part of the charge which the Secretary of State had sanctioned, although only three had been as yet appointed. This item was, however, struck out by the House of Assembly, and the charge thrown upon the Crown Revenue. Since that period none of the Clergy have been paid from the Revenues of the Colony at the disposal of the Legislature.

In 1813 the few Clergymen, only five* in number, serving in the Province, found their small incomes very much reduced

- * 1. The Rev. George O'Kill Stuart, Missionary at York, now Toronto.
- 2. The Rev. John Langhorn, Missionary at Ernestown and Fredericksburgh.
- 3. The Rev. Robert Addison, Missionary at Niagara, and for visiting the Indians.
- 4. The Rev. John Strachan, D.D., Missionary at Cornwall.
- 5. The Rev. Richard Pollard, Missionary at Sandwich.

from causes over which they had no controul. First: The property tax of ten per cent. was levied on their salaries, being paid in England. Second: Their bills on London being of small amount, were subject to a deduction from exchange of from $22\frac{1}{2}$ to 27 per cent. Third: To this was added a depreciation of £25 per cent. on army bills, almost the only currency in the Colony. All these items, when added, made a fearful deduction from the small incomes of the Clergy.

In this dilemma I was requested by my Brethren to make a full statement of the facts to the Lord Bishop of Quebec, who was always most anxious to protect and assist his Clergy. His Lordship lost no time in forwarding this statement, accompanied by a very strong representation of his own, to the Government at home as well as to the Society for Propagating the Gospel in Foreign Parts, stating our great distress, and urging the necessity of immediate relief.

Not satisfied with this, the Bishop, in a second dispatch to the Society, of the 5th of November, 1813, impressed upon them in the strongest language, the justice of increasing their allowances to their Missionaries, and without waiting for the action of Government, which in a period of such peril might be long delayed, to cover at least the loss by Exchange and the Property Tax. So much was immediately done by the Society, and at length the Bishop's urgent representations, aided by the combined exertions of the Society, induced the Government to give their attention to the subject. The result was an arrangement entered into by Government to make an annual grant to the Society from Parliament of £16,000, by which they were enabled, with their own funds, to allow their Missionaries in British North America £200 per annum, clear of all deductions.

The effect of this was to raise the incomes of the Missionaries from £150, their former nominal allowance, to £200; but inasmuch as the £150 had been liable to the Property Tax and loss by Exchange, they were allowed to add these to their bills so long as such charges continued, so that the real proceeds should be exactly £200. In regard to loss from army bills, it could not be taken into account. From this arrangement the Incumbent of Toronto, then York, was so far excepted, that no addition was made to his income, because, being at the Seat of Government it had been settled at £275. But he had leave to add the amount of loss by Exchange and the Property Tax, so long as they continued, that his income might suffer no diminution.

For all this the Clergy was indebted to the first Bishop of Quebec, strongly seconded by the Society for the Propagation

of the Gospel in Foreign Parts; for his Lordship never rested, after he became acquainted with the pecuniary difficulties which were distressing his Clergy, till a remedy was found.

Under this arrangement matters remained without disturbance till 1833. In the mean time Exchange instead of continuing adverse became favourable, and in 1816 the Property Tax was repealed, but of these advantages neither the Government nor the Society took any notice.

For several years prior to 1833, strong objections had been made in Parliament when the Colonial estimates were voted to the grants for the support of Religious Establishments, and more especially those of the British North American Colonies. The Ministry being weak, or perhaps participating in the same spirit, gave way, or as they said found themselves compelled to relinquish the grant of £16,000 per annum, not at once, but in a gradual manner by four thousand pounds annually—though afterwards they consented to continue a small portion or £4,000 for the benefit of Nova Scotia, where there were no local resources.

When this arrangement was made only two of the Clergy with whom through the representation of the first Bishop of Quebec, that of 1813 was made, remained; the Archdeacon of Kingston and the then Archdeacon of York. The immediate consequence of the loss of so great a portion of their income would have compelled the Society to reduce the salaries of all their Missionaries to such a sum as their own funds might supply, which it was found would not exceed one half or £100 per annum.

But the remonstrances made by the Society, and the Colonial Bishops, induced the Government to pause and at length to reconsider the matter with a favourable intention.

Lord Stanley, then Secretary of State for the Colonial Department, showed much good feeling on the occasion, and took great pains to find some mitigation of the evil which the Government was inflicting on a meritorious class of men, who had a just claim to the continuance of their stipends during their lives. After much inquiry, his Lordship proposed a partial remedy, to take effect from the 1st of July, 1833; at the same time lamenting the impossibility of continuing to the Missionaries the full amount of the emoluments, of which the expectation had been held out to them when they proceeded to the Colonies. He therein acknowledged the principle of protecting persons actually in employment from loss; but nevertheless declared that there were, unfortunately, not the means of carrying this rule fully into effect in the case of the Missionaries, but that he felt the justice of acting upon it so

far as circumstances would permit. The partial remedy was, to reduce the Salaries of the Missionaries £15 per cent. instead of £50 per cent., as at first intended; and for the Government to assume the payment of the stipends of all the Missionaries in Upper Canada and Nova Scotia at that reduced rate, leaving the other North American Colonies with the Society, the Missionaries of which were to be paid from their own funds to the same amount, the appropriation to diminish as Missionaries dropped off, and at length to cease altogether. It is further stated, that the sole object of the arrangement is to secure some competent provision for those individuals "who have heretofore been engaged as Missionaries, as it is not intended to apply to any future Missions, or to any other Ecclesiastical establishment in these Colonies. The Lords of the Treasury request to be favoured with a statement specifying the names of the Society's Missionaries now employed in Upper and Lower Canada, in New Brunswick and Nova Scotia; the periods at which they were sent out by the Society; the places at which they are stationed; the amount of the stipends they received prior to the 1st July, 1833, either from the Society or the Colonial Funds, or other sources; and the amount of the stipends to which they will now be entitled; And, my Lords conceive it will be proper that copies of these should be transmitted to the Governors of each of the respective Colonies, with directions to report all casualties that may occur among the individuals whose names appear in them, in order to the gradual reduction and discontinuance, both of the applications to Parliament, and of the appropriations of Colonial Funds, as the parties may die off, or otherwise remove from or resign their Missions."

Hence it would appear that the benefit of this arrangement was, in the view of the Government, confined to those actually sent out by the Society and serving in Missions, on the 1st of July, 1833. And this may account for the fact that in the list of Missionaries returned by the Society for Upper Canada, some have no stipends opposite to their names, or only £100. Such must have come out of their own accord, or been ordained in the Province; the number of these last is not great, being only seven or eight; but I consider their case to be one of peculiar hardship, and well deserving the favourable consideration of the Venerable the Society for the Propagation of the Gospel in Foreign Parts.

Great sympathy was felt for the suffering Clergy, and not a little indignation at the Government. The reason assigned was, the necessity for retrenchment in every Department of the State; but it was felt by the friends of the Gospel that there

are duties of far more importance incumbent on the rulers of the world than those of financial economy. The Salaries of the Missionaries amounting to £200 a-year were not more than adequate to the decent maintenance of Clergymen in a country, where, if the bare necessities of life are for the most part cheap, every thing else is dearer than at home. They were engaged at fixed stipends to be paid from the Mother Country, and nothing, save an utter inability to meet the expence of those salaries, could reconcile the Society to the reduction which this arrangement still made in them, which, however, was a great improvement on the first intention. For this improvement we are, I believe, in a great measure indebted to our late Venerable Diocesan, who drew up and published a most affecting appeal in behalf of his Clergy. "Although," says his Lordship, "I would hope that the Clergy of my Diocese have learnt how to be abased and to suffer need for Christ's sake, yet surely they ought not to be left to struggle with absolute poverty; and I have no hesitation in saying that a clergyman in Canada cannot maintain himself and family, with suitable respectability, upon an income of less than £200 a-year. This the greater part of the clergy have hitherto received, and uniformly been led to expect as their continued yearly income; and there will be many cases of extreme hardship, if the salaries of tried and laborious servants are to be thus reduced in their declining years." From this specimen, written before the arrangement of 1833-4 was made, and many parts of the appeal were still stronger, it is only fair to believe that it had no small influence with Government in softening the measure,—“When,” said the eloquent Bishop of Gloucester, in his speech at the meeting of the Society for the Propagation of the Gospel in Foreign Parts, held at Cheltenham, on the 22nd October, 1835—“there was the greatest anxiety among the friends of the Society and the Church, to establish still more extensive Missions, an announcement came on the Society like a thunder-bolt, that the Parliamentary grant was to cease, and that the Society must, for the future, take care of itself; repeated representations were made to induce the Government to relax that determination, but in vain.

But though the arguments and remonstrances of the Society failed to produce any effect, the representations from the Colonies induced Ministers to relax, in some degree, from their resolve, and to make a small provision for clergymen who have already undertaken their high, important and responsible situation on the implied faith of the Government. The Missionary, on the faith of that assurance, has established his family and himself in a far distant land in the wilderness,

and has, in some cases, expended his slender means in building a Parsonage House. The Government has now consented to pay to the Missionaries their former salaries, deducting 15 per cent. He who received £200 is now to receive £170."

After the completion of this arrangement, the Clergy of Upper Canada were paid by the Government, and had not for a short time the same intercourse as formerly with the Society, which, nevertheless continued to assist in building our Churches and Parsonages, purchasing land for glebes and sites of Churches, furnishing Chatechists, &c., and meeting with a benevolence, only bounded by their resources, such pressing wants as were brought under their consideration.

But when Upper Canada was constituted a Bishopric under the name of the Diocese of Toronto, in 1839, the Society renewed their intercourse, and came forward with even more than their former generosity, to increase the number of our Missionaries, and with such effect that not fewer than fifty are at this moment serving in the Province who are supported from their Funds.

The next thing to be noticed in the financial history of the Diocese is, the bill which was introduced into the House of Assembly, entitled an Act to provide for the sale of the Clergy Reserves, and the distribution of the proceeds thereof. Before this measure was proposed, I was called upon to furnish a statement of the Ecclesiastical Establishment of Upper Canada, and the expence of supporting it, that provision might be made for its continuance without diminution. And, although this statement was not used by the Legislature of this Province, it became the basis of the 3 and 4 Vic. chap. 78, afterwards passed in England. I considered it my duty to oppose the bill for the sale of the Clergy Reserves introduced by Lord Sydenham, when it reached the Legislative Council, of which I was a member, not merely because it was in my opinion beyond the power bestowed on the Colonial Legislature, (an opinion afterwards confirmed by the Judges in England, and the Imperial Parliament) but because its provisions were ruinous to the future well-being and extension of the Church. Had it become law, the Church would have been placed entirely in the power of the local Administration and her share of the proceeds of the Reserves, burthened with a clumsy and expensive machinery for collection, and afterwards fettered and clogged with conditions and restrictions, would have been rendered little more than nominal. The Clergy would have been stipendiaries of the Administration for the time being; no provision was made for the extension of the Church to new settlements; and a simple error in account

might be made the cause of forfeiting any share or proportion of the fund for one year, and thus the whole Clergy reduced to the greatest poverty and distress.

The Bill, nevertheless, passed the Legislature of Upper Canada, but it being one of those which could not obtain the Royal Assent till it had remained thirty days on the Table of the House of Lords and of the House of Commons, time was afforded to point out its iniquities. It was successfully opposed in the House of Lords, and amendments adopted, by which it was very much simplified and softened in its provisions, and five-twelfths of the whole of the proceeds of the Reserves sold, or to be sold, secured for the Church of England. In this Act provision was made for the support of the Church as it then stood from Provincial and Imperial funds, so far as the proceeds of the Clergy Reserves were found deficient for that purpose. To avoid debate, Lord John Russell agreed to the proposition of the Archbishop of Canterbury, which was to this effect. "That as regarded the one-fourth already sold, under the 7 and 8 of Geo. IV., and the proceeds of which were vested in this country, the whole of that amount should be considered as belonging to the Churches of England and Scotland, in the proportion of two to one; and of the remaining three-fourths, one half should be considered as belonging to the Churches of England and Scotland, in the proportion of two to one; and with regard to the other half, the Prelates at the head of the Church of England would be willing to listen to such a proposition as the Government on consideration might suggest. This half of the three-fourths was finally left to the disposal of the Governor-General of Canada, and the Executive Council, for the purposes of religious worship and education."

In the debate which took place when the bill was returned to the House of Commons, Sir John Parkington asked why it did not contain an express clause providing for the support of the Bishop of Toronto? and proposed and urged the adoption of an amendment to that effect. To this Lord John Russell replied, that the object could be more easily and better arranged by the Society for Propagating the Gospel in Foreign Parts, under the provisions of the bill as it then stood. With this assurance Sir John Parkington did not think it necessary to press his amendment. I need scarcely add that Lord John Russell's view was afterwards confirmed by the opinion of two of the highest legal authorities in England, and that the desired arrangement took place accordingly.

There is nothing very particular to notice in the financial situation of our Ecclesiastical affairs between 1840 and 1845. In the latter year a small surplus from the proceeds of the

Clergy Reserves was announced, and an expectation of a gradual increase annually officially expressed. On learning this, I brought the fact under the consideration of the Society; and although I have no power over the disposition of the surplus fund, it being wisely and exclusively left with the Society, yet, from the position I held, it was natural that I should be consulted, and that any suggestions that I might think it my duty to make would meet with reasonable attention. I therefore collected the statistics of the Church, and set myself to deliberate on the most beneficial manner of applying the funds that had just accrued, to her stability and extension, and the most unobjectionable mode of giving reasonable relief to a portion of the elder Clergy. In order to place the Society in possession of all the local information within my reach, I transmitted various returns similar to that for 1840, and bearing on these three objects, that for the benefit of the elder Clergy will be afterwards more particularly considered. In the meantime, this appears to be the proper place for examining the sources of the surplus fund, which showed a great increase in 1847 above what it was in 1845 and 1846.

The Sources are three.

First,—Under 7 and 8 Geo. IV., or what are called the Old Sales.

This Statute provides for the sale of a quarter of the whole of the Clergy Reserves. The portion is, I believe, all sold and the proceeds invested at five per cent. And it is from this investment, now yielding a revenue of £10439 6s. 8d., which was saved to the Church by the firm opposition given to Lord Sydenham's measure, and the modifications forced on the Ministry by the interference of the House of Lords. Fortunately for us the Chief Justice was in London, and supplied the Archbishop and the Bishops of London and Exeter with such information as his thorough knowledge of the subject enabled him to do; and although I was in this country, and could have no personal communication with the friends and heads of the Church in England, I was not wanting in forwarding a thorough knowledge of the proceedings here, and of the serious objections to the Clergy Reserve Bill which had been passed, and had been sent home for the sanction of Government. In consequence of the alterations made in the House of Lords we have a surplus fund, and but for those alterations, there would have been at this day nothing to divide, or to require such a meeting as this, and much less the unwise agitation with which it has been preceded.

In accordance with the understanding entered into between

the late Primate and Lord John Russell, the distribution of the surplus Clergy Reserve Fund was given by 3 and 4 Vic. to the Society for the Propagation of the Gospel in Foreign Parts, for the support of public worship and the propagation of religious knowledge, or as it is said in section 7, religious instruction, evidently implying and embracing Catechists, Professors in Divinity, and other religious teachers, as well as Clergymen, and, in truth, all helps and appliances necessary to maintain and extend the Christian Church.

Second,—Under the 3 and 4 Vic. chap. 78, or what are called the New Sales.

In the arrangement made in 1833-4 no allusion whatever is made to the Clergy Reserve Fund. It was, perhaps, unknown to the Home Government, when £6506 was allotted out of the casual and territorial Revenue for the temporary support of the church in Upper Canada, but from which it was stipulated that it should be relieved, and the charge gradually cease as the Incumbents or Missionaries then serving died or resigned, and no provision was made for their successors; so that had this arrangement been strictly carried out, it would have terminated in the extinction of the religious establishment then existing. How fast it was advancing to this result may be easily conjectured, when it was found that only twenty-nine of the forty-seven then serving now remain. Yet it ought to be recorded, in honour of the Colonial Government, that it was not over severe in carrying out this provision, for up to 1843 vacancies were commonly filled up as they occurred, by Missionaries with stipends of £100, and this, with the Clergymen sent out by the liberality of the Society for Propagating the Gospel in Foreign Parts in 1839, not only kept up the original forty-seven, but added to their number.

The gradual increase of the Clergy Reserve Fund, no doubt, weighed with the Colonial Government in adopting this liberal proceeding, because it assured them that the Provincial Revenue would soon be relieved altogether from the maintenance of the Church. As I had from 1817, when the allotment of Clergy Reserves was first attacked by the Legislature of the Province, felt it my duty to watch over the Church Property, the arrangement of 1833-4 made me doubly anxious for its preservation and productiveness.

It appears that the Colonial Government, till after the passage of 3 and 4 Victoria, Chap. 78, mixed up the rents and profits of the Clergy Reserves with the Crown Revenue, and considered it a sort of common fund from which all religious denominations were to be assisted. But on the passage of

the 3 and 4 Victoria, which guaranteed £7700 Stg. for the support of the Church of England, till the Clergy Reserves should yield that amount, the Government became more strict and refused to fill up vacancies. In this dilemma the Society, with its usual Christian benevolence, came forward and supported from its own funds the six Clergymen who had been rejected by the Provincial Administration as not entitled under the provisions of the Law. Besides providing for the distribution of the fund arising from the 7 and 8 Geo. IV., the 3 and 4 Victoria created a new fund in favour of the Churches of England and Scotland by sales of the one-half of the three-fourths of the Clergy Reserves which still remained. This source of revenue is still very small and cannot be safely taken at more than £1500 annually, but it will rapidly increase, and if the proceeds be invested at six per cent., as they will no doubt be, it will exceed in no very long time the amount of the revenue arising from the old sales.

Third—Income arising from back rents and arrears.

For a long series of years, that is from the 31 Geo. III, to the 7 and 8 of Geo. IV, the Clergy Reserves could only be leased and not sold. Many of them however were in favourable situations, and as the rents were almost nominal, and the power of purchase conceded should they ever be sold, great numbers were leased—and when they were at length offered for sale, most of them were burthened with a long arrear of rent. When therefore sales commenced under the 7 and 8 Geo. IV., all those who applied to purchase were required to pay up the back rent before their application could be entertained. Moreover, as only one-fourth of the Clergy Reserves could be sold under the 7 and 8 of Geo. IV. a great number of the Lessees were disappointed, because that quantity had been sold before they applied to purchase their respective lots. In the mean time, many other Reserves were taken up on lease in the hope that an opportunity of purchase might occur. When therefore the 3 and 4 Victoria was passed, giving power to dispose of the whole of the Clergy Reserves, and the Government sent Commissioners to value them, the Lessees became alarmed for their improvements and hastened to purchase; but this could not be done without arranging for the back rents. Hence the recent increase of sales and the greater amount of arrearages of rents. This source of revenue is however fluctuating and uncertain, and not to be depended upon; during 1845 and 1846 it yielded little, but in 1847 and 1848 it produced a considerable sum; it is however believed that it is nearly exhausted, and in future will produce very little, the deficiency however will be surely but gradu-

ally made good by the increasing revenue from the new sales. In the meantime it cannot be safely taken at more than £3216 13s. 4d.

Secondly,—Great source of support to the Church in this Diocese is, the magnificent grants of the Society for the Propagation of the Gospel.

After the arrangement in 1833-4 the Society withdrew almost entirely from Upper Canada, because the Government had undertaken the whole charge of our Church establishment during the lives of the existing Incumbents. But no sooner was the Bishopric of Toronto established, than the Society enlarged their donations far beyond even their former magnificence, as the following table most amply proves:—

1841.....	£5,474	6	9
1842.....	6,033	0	4
1843.....	7,573	4	2
1844.....	6,016	2	4
1845.....	5,750	9	8
1846.....	5,502	16	4
1847.....	5,828	18	0

£42,178 17 7

The first thing to be remarked respecting this table is, that during the seven years ending 1847, the average grants of the Society amount to rather more than £6,000 per annum. I must acknowledge, that when reflecting on the surplus of the Clergy Reserve Fund, I became apprehensive, lest the Society might be induced to withdraw her grants, as she did for a time after 1833, and leave us to our own resources. For such a proceeding she is not without strong grounds, since it would enable her to extend larger assistance to other Colonies, more new and destitute, and perhaps the only valid reason against the adoption of this course is, that Upper Canada now is, and must continue to be for many years to come, the great Asylum of Emigration, and the Society feels that it is not good to provide for the temporal necessities of our fellow creatures in a distant country, and leave their souls to perish. That the Society has so viewed the matter and been considering how far she might safely withdraw some portion of her liberality, appears from many of the Secretary's letters during the last few years.

Second. The present Religious Establishment in this Diocese, in its full extent, depends upon the continuance of the Society's bounty, for, as will be afterwards shewn, we cannot reckon on the surplus fund to meet all our wants,

besides the charges already placed upon it, much less to extend the ministrations of religion throughout the Diocese without the continued countenance and assistance of our best and most ancient benefactors.

Third. It is further to be remarked that, the proportion of assistance granted by the Society for the Propagation of the Gospel in Foreign Parts to this Diocese for the last seven years, has been greater than that bestowed upon any of the other Colonies, with the exception, perhaps, of one or two, which have no resources whatever within themselves.

Fourth. That as the whole income of the Society for Propagating the Gospel in Foreign Parts, arises from private contributions and collections in Churches, and much of it from persons not in general more independent than the Inhabitants of our older settlements, it behoves the distributors to be as careful and economical in dispensing it as possible, and to adhere rigidly to their first principle, that every parish or congregation do something among themselves towards the support of their own Clergyman. Any exception to this rule must, in common justice, be very rare, and confined to new settlements in which it may be impossible for the people to contribute during some years, or in the case of a general calamity.

Fifth. Hence I submit that the Society has an unquestionable right, first to dispense the whole of the funds coming into their hands from any Diocese, for the benefit of the Church and its extension in that Diocese, and then to add from their own funds such grants as the necessities of such Diocese shall appear to them to warrant. In the mean time the feeling of the Society seems to be, that the Members of the Church in such Dioceses, as Upper Canada for instance, should prepare themselves at the earliest moment to be independent of assistance from abroad. "It is impossible," says the Secretary, "not to apprehend that at no distant time Canada may claim an independent Government, and when that event, which I heartily hope may be far off, but which we are bound as wise men to provide for, shall happen, it will be no longer within the power of the Society to assist the Canadian Church. It seems therefore of the utmost importance to accustom our people to do early, what if forced upon them suddenly might be beyond their power;" for with such a very trifling endowment as we possess, considering the great extent of the Diocese, the voluntary system must of necessity be very much relied upon, and therefore the Congregations must be stimulated by every motive to contribute.

Sixth. The Society, in order to make the funds of the

Diocese of Toronto intrusted to them, as available as possible for the great purposes for which they are intended, has asked whether it might not be a wiser policy, first to expend the whole of them within the Diocese, and afterwards grant such a contribution as can be made from their own Funds, to be distributed in such a manner as shall be determined, in aid of these local resources, but no steps have been yet taken to carry out this idea.

Seventh. In fine, the Society, pressed by the increased number and wants of the other Colonies, has urged strenuously on many occasions, a diminution of expence in this Diocese. In April 1844, they went so far as to suggest the propriety of reducing the salaries of the Missionaries, and to propose that the deficiency should be made good by their respective Congregations.

To this I replied on the 24th May, that to reduce the salaries of Missionaries either from England, or educated within the Diocese, below £100 sterling, appeared to me most unwise, and to a great degree impracticable in the present state of things.

As the Colony gets more populous and our Congregations more wealthy, we trust that we shall be able to induce many of them to contribute liberally towards the support of their Pastors; but so long as a Minister's whole or principal dependence consists in his salary from Government, or from the Society, it cannot, without producing the greatest hardship, be diminished—even those who still enjoy the higher salary of £170 sterling, are frequently in difficulty.

It is a great mistake to suppose a Colony like this a cheap place to live in;—every Clergyman must keep a horse or he will be of little use in a very scattered population, with several stations many miles asunder, and the roads not merely bad, but frequently dangerous.

Moreover, most of our Clergy are married, and require a man servant or a stout boy, to take care of their horse, cut fire wood, and be a sort of protector to the family in the wilderness, during the absence of the Missionary.

It may be said that under such circumstances they ought not to marry, but if we consider the great difficulty, nay impossibility in many places to procure any thing like tolerable lodgings, and the privations and discomforts to which the young Missionary is exposed, we shall on this point judge tenderly. The Society's correspondence frequently reverts to such topics, and with reason, for no Church establishment can be supported permanently from a distance, and if it were possible, the people would be unworthy. From all this it appears that

the Society will soon find it necessary to begin to diminish, but it is to be hoped gradually, their present princely grants; nor ought we to be surprised, for our people inhabiting our cities, towns, villages, and old settled townships, are as able to contribute towards the decent support of their Church, as those who support the Society in England.

While frequent communications were passing between the Society and me respecting the adoption of the Rules and Regulations which would in the best and most effectual manner guide the distribution of the fund placed at their disposal by the 3 and 4 Victoria, Chap. 78; my Clergy, in the Eastern part of the Diocese, sent a respectful representation, on learning that a surplus had accrued in the proceeds of the Clergy Reserves. Their prayer was, that the loss they had sustained by the arrangement of 1833-4 might be made good, and whether there was not now a reasonable hope of their restoration to their former salaries of £200 per annum, and full reimbursement of the fifteen per cent. of which they had been deprived in the shape of arrears.

Being anxious for the comfort of my Clergy and that justice should be done, I examined the matter with a strong desire to find some pledge or grounds upon which the prayer might be granted. That the applicants had an equitable claim upon Government, I never for a moment doubted, but whether that claim could be recognized by the Society, was quite a new question. After giving the subject much thought, I was forced, most reluctantly, to the conclusion, that there was no claim except against the Government, and that the Society, however willing, could not take it up.

First. The Missionaries in British North America were paid, from 1813 to 1833, from two sources, both administered by the Society for Propagating the Gospel in Foreign Parts; £100 sterling each from the Parliamentary grant, and £100 sterling from the funds of the Society.

Second. That the deduction of 15 per cent. was made at the instance of Government, by withdrawing the Parliamentary grant; for the Society made no reduction, but gave up the whole of their funds to mitigate the evil as much as they were able—that the arrangement was forced upon them by the Government, and was resisted by them to the uttermost.

That it nevertheless appears from the whole tenor of the proceedings, that Government intended it to be a final settlement, and to continue only during the lives of the then Missionaries, and held out no hope of compensation to the Missionaries for the loss sustained.

Third. That as four out of the six Clergymen to whom the

pledge was given in 1813 are dead, it becomes a question whether any of the Clergy in the Diocese can plead it, unless it had been renewed; except the two survivors, and to them the Government might turn round and say that such pledge had been more than redeemed, because the exchange became favorable and the property tax ceased in 1816, which were the very grounds for raising their stipends. That the Missionaries had therefore received more than had been bargained for, inasmuch as they had enjoyed and still enjoy a greater income than in 1813, although the reasons pleaded for its augmentation had not existed for more than thirty years.

Fourth. That the settlement of 1833-4 was not confined to Upper Canada, but embraced all the British North American Colonies, and cannot be disturbed without affecting all these Provinces, which of itself constitutes a serious difficulty, more especially as the Government allege as formerly that they have no funds at their disposal.

Fifth. That the Government has carefully limited its liability by the provisions of the 3 and 4 Victoria, first to maintaining the Ecclesiastical Establishment as it existed in 1840, and only during the lives of the incumbents, and secondly by confining its assistance to the furnishing any deficiency of £7,700, which the proceeds of the Clergy Reserves may in any year not be sufficient to cover.

Sixth. That although a fund has now arisen in Upper Canada, out of which part of the arrears might be made up, or perhaps the whole in time, yet it has no connexion with the grant from the Imperial Parliament and the Provincial Crown Revenues, from which the Missionaries were till lately paid. Moreover, the 3 and 4 Victoria which intrusts this fund to the Society for Propagating the Gospel in Foreign Parts, specifies the objects for which it is to be distributed, and would not, as I apprehend, justify them in a legal point of view in appropriating any part of the Clergy Reserve Fund, to remunerate services prior to its very existence or to its commitment to their management. From every view that has occurred to me on the subject, I am unwillingly led to the conclusion that there is little to hope from any such application as has been contemplated.

But in discussing this matter it ought not to be forgotten, that the loss sustained by the Clergy serving in 1833 was frequently made up by their respective Congregations. There was at the time great sympathy manifested by the public, both here and at home, in their favour; and with the exception of some country localities, where the congregations were poor, the deficiency was supplied or very much dimin-

ished. No doubt this was voluntary, and depended a good deal on the acceptableness of the Clergyman and his diligence in the discharge of his duty; but the compensation was more general than has been commonly supposed.

Let it however be remembered, that my opinion formed on these considerations is only that of an individual, and a different conclusion may be arrived at by others. In order therefore to have the matter fairly tested and finally settled, it would be well for the twenty-two gentlemen who receive the higher salary, to unite in a respectful representation to the Home Government and the Venerable the Society for the Propagation of the Gospel in Foreign Parts, stating their case and their claims for redress. Although I cannot depart from an opinion carefully and deliberately formed, yet I consider their claim on the Imperial Government to be just and equitable, and shall rejoice as much as any one in their success. If I have noticed the difficulties in the way, it is not to embarrass, much less to discourage, the application I suggest, but to enable the applicants to anticipate them in their memorial by the best arguments in their power. And for this purpose I insert in the appendix, a circular to his Clergy, by the late excellent Bishop of Quebec, dated the 8th of May 1834, expressing a hope on the subject; which may be turned to some account and which I should be glad to see realized.

Thirdly,—Contributions *within* the Province.

On this source of supporting and extending the Church, so well known to both the Clergy and Laity, I shall not at present enlarge. I may however be permitted to say, that the time has arrived when each station or parish must do something for itself. Till very lately we have done little or nothing towards the support of public worship. We have depended so long on the Government and the Society, that many of us forget that it is our bounden duty. Instead of coming forward manfully to devote a portion of our temporal substance to the service of God, we turn away with indifference, or we sit down to count the cost, and measure the salvation of our souls by pounds, shillings and pence.

Had this been the conduct of Christians in former ages, our religion would have vanished from the face of the earth, but they cherished the light. They built Churches and endowed them. And although the Church in those days had no aid or protection from the State, yet her members themselves multiplied places of worship, and maintained Ministers to serve at the altar. It was required of them to do all, while we are bountifully assisted, and seldom required to do more than half; and yet we are seen to fail on every side.

First. Having thus disposed of the sources from which the Church is supported in this Diocese, I come now to consider her wants and the means of increasing her stability.

It appears that there are at present at least 334 organized townships in this Diocese, and others annually opening for settlement. That each township embraces an area of about one hundred square miles, equal to eight or ten of the largest English parishes. That the organized townships are all settled, some densely, and others partially. It further appears that the number of Clergy is one hundred and thirty, of these thirty-two labour in towns, and can give but very little of their time to the country. Five serve among the Indians and such whites as associate with them; thus leaving ninety-three Clergymen for the rest of this great Diocese, and it is found that their services, incessant and most laborious as they are, must, in order to be effective, be confined chiefly to the townships in which they reside, leaving two hundred and forty-one townships comparatively destitute of religious instruction, except from the occasional visits of the Travelling Missionaries, who may number about twelve, and taken from ninety-three, leave as resident Clergymen only eighty-one. Again, from reports received from Clergymen of high respectability, living in different parts of the Diocese, it appears that between thirty and forty resident Clergymen are now required to supply so many different places, and perhaps, as many Travelling Missionaries might be usefully employed.

The like or perhaps more certain results may be drawn from the consideration of the population of this Diocese. By the late census, the inhabitants of Upper Canada amount to 721,000 souls. Now, in towns and large villages, we find the members of the Church of England to be nearly one-half, but in the townships the proportion is less. To avoid cavil we shall estimate them at one-fourth only, or, rejecting fractions, at 180,000. But as these are scattered over the whole surface of this great country, we would require more than two hundred Clergymen to seek them out, or 107 in addition to the 93 at present serving in the townships.

Add to this that villages are continually springing up, for wherever water privileges, as they are called, are found, and in this country they are very numerous, a village is frequently seen to start up in a few months, and in a short time a Clergyman is required, and would be of great benefit to the village and surrounding country were there any means to support him.

It is further to be observed, that the increase of population is so rapid in Upper Canada, from natural causes and emigration,

that before our present wants can be supplied, others equally numerous and pressing will have grown up; and thus it must continue till the ministrations of the Church pervade the whole Diocese. Were we, indeed, to place these increasing wants in contrast with the smallness of the Church endowment, and the little which our people have yet done, or been able to do, towards the support of religion in the Province, we might be discouraged; but if we look back at our small beginnings, and the progress we have already made, and that even apparent misfortunes have been overruled by a kind Providence for our good, we should take courage. This Divine interposition was singularly illustrated in the case of the Society for the Propagation of the Gospel. All considered the withdrawal of the Parliamentary grant in 1833-4 a serious calamity, and much virtuous indignation was expressed on the occasion; but it was blessed to the Society, their friends greatly increased, and gave more freely, in so much that the funds of the Institution were augmented ten-fold.

Since that time the Society has been able to grant much greater assistance to the Colonies, though far more numerous than before the supposed misfortune. Moreover they have learned from this lesson to trust more confidently to a blessing on the goodness of their cause; and instead of economising and investing their funds, as was formerly the practice, they have not hesitated of late years to sell their stock to meet pressing wants, and this they have continued to do, till now they have scarcely any investment remaining. It is true, greater vigilance and exertion have become necessary and been promptly and faithfully given to meet their engagements, but hitherto they have been accompanied with a blessing, which renders the greatest labour sweet.

Let us not, therefore, be dismayed at the multiplicity of our wants, for if we faint not, we shall, like our parent Society, come off victorious.

Second,—With regard to the means of increasing the stability of the Church.

The Society on being informed that a surplus of the Clergy Reserve Fund had accrued, began, with that wise deliberation which governs all their proceedings, to deliberate how it might be disposed of to the best advantage of the Church, as well as to increase the comfort of those, who had laboured the longest in the Province. The anxiety which they have manifested in this matter, and the pains they have taken to obtain the most correct information, before they took any decided steps or adopted any rules or regulations for their guidance in the distribution of the funds committed to their

charge, deserve the most grateful acknowledgments of all my Clergy. There were, however, several important questions to be fully answered and understood before they could either with safety, or with satisfaction to themselves or others, agree to any permanent course of proceeding. For the first two years the surplus was very small—hence they required to know whether it was likely to increase in a sure and permanent manner. In what ratio would such increase be? What would be the available average for a series of years, say five or six? What might be its ultimate maximum available amount? Pending these inquiries in a communication dated the 12th May, 1846, I stated to the Society that in my humble opinion, the period seemed to have arrived when some attempt should be made to classify the Clergy, so that they might be encouraged by the hope of some rise in their incomes, having regard to the length and importance of service, and I entered somewhat in detail as to the manner of accomplishing this object; but not receiving any answer to this part of my communication, I drew up a more elaborate paper, which I enclosed to the Rev. E. Hawkins, D. B., the Secretary of the Society for Propagating the Gospel in Foreign Parts, on the 7th March, 1848, and which I now give, with some small additions and modifications which reflection and inquiry have since suggested.

SCHEME.

Among the elder Clergy especially, a strong and very natural expectation has been for some time entertained, that an addition would be made to their stipends from the surplus of the Clergy Reserve Fund. And when it is considered, that many of them have served long upon a very inadequate provision, such an expectation is surely not unreasonable.

But as this fund or endowment belongs to the whole Province, and not to particular parishes or sections, much prudence is required in its equitable distribution. Church people, wherever placed in Upper Canada, have abstractly an equal claim to the ministrations of religion so far as they can be decently administered, from the assistance given from the Clergy Reserve Fund. But although the claim abstractly considered be equal, yet the endowment is at present so small, that in its wise division modifications are forced upon us, for were it distributed among all our townships it would be as nothing. Regard must therefore be had for the Minister as well as for the people, and that scale of distribution must be adopted which will produce the greatest amount of benefit at the most moderate expence.

With this view I would submit for consideration the fol-

lowing scheme, as being not only well calculated to give satisfaction to all concerned, but as having this farther advantage, that while it encourages the younger Clergy to persevere, in the hope that their circumstances will be somewhat mended as they advance in life. It is exceedingly moderate, and confers on the Church the semblance, if not the reality, of a permanent and regular establishment. To this we may add, that it will tend to induce our best families to bring up their sons to the Ministry, to which they are at present reluctant, because it does not offer even a frugal provision. As a preliminary step, I would with submission recommend, that no parish in future be allowed a resident Clergyman, which does not secure towards his support £50 currency, per annum, and a house to live in, or £25 currency, per annum, till a residence or parsonage be furnished.

That this principle be strictly enforced, and that Clergymen may at their own desire be removed by the Bishop from such parishes as refuse compliance or are in default in this matter, to such parishes as will comply—provided that in certain localities at the discretion of the Bishop, a parish may consist of two or three stations united—the congregations of which to contribute proportionably to the Clergyman's support and residence, and provided also, that such parishes as are unable or unwilling to comply with such requirements, be placed within the range of a Travelling Missionary, whose circle shall be gradually contracted, as parishes are formed and local assistance increases.

This principle being adopted and firmly adhered to, I would propose that the Clergy be divided into three classes, the first to consist of the twenty-five Clergymen who have served in the Province as Presbyters not less than twelve years; to whom I would assign a stipend of £150 per annum. The second class also to consist of twenty-five Clergymen who have served in the Diocese as Presbyters not less than nine years, to whom I would assign a stipend of £125 per annum. The third class to consist of all the remaining Clergy of the Diocese, to have each £100 sterling, per annum. This scheme would involve a present additional annual expence of £775 to be gradually reduced in its operation to £335 a very small sum when the beneficial results are considered.

These divisions or classes are not strictly arbitrary, for we have as the Society is aware, two already; one class consisting of twenty-two Clergymen, who receive each a stipend of £170 sterling, the other comprises all the rest of the Clergy, whose stipend is only £100 sterling, per annum.

It is proposed, that the first class shall include the twenty-

two Clergymen who receive £170 with the three next eldest to complete the number twenty-five, and to these £50 sterling shall be added to their present stipend of £100, giving each £150 per annum, and thus adding to the expenditure of this class, per annum..... £150

The second class of twenty-five shall, it is proposed, receive each £25 in addition to their present stipend of £100, which involves an increased expenditure of... 625

Total additional annual expence..... £775

When one of the twenty-two dies, or is removed, there will accrue a saving of £20, being the difference between £170 and £150, and when all the twenty-two are removed or die, the saving will be 22 x 20..... 440

Reducing ultimately the additional annual expenditure to..... £335

As one of the upper classes dies or resigns, one is advanced from the next lower class to supply the vacancy.

Should the funds admit, a revision of the Clergy list may take place from time to time, and additions made to the first and second classes.

Some such plan as this will be found in No. 4 of the enclosures in my letter of the 12th of May, 1846, but the increase of expenditure then proposed was thought rather more than the fund could at present conveniently meet.

The third class comprising all the Clergy (less the fifty composing the first and second classes) admits in its working of two divisions. The first comprises all Resident Missionaries, most of whom derive some advantage from their Mission besides their stipend of £100. Second, Travelling Missionaries, who have barely a stipend of £100; and here I would remark with earnestness, that in the present state of the Diocese, taking into account the severity of the climate, and consequent additional clothing and privations, any allowance less than £100 would be unwise, because the giving on the part of the people, though always to be kept in view and to be pushed at every opportunity, is ever precarious for a long time and irregular, and can seldom be rigidly enforced, except when a vacancy occurs or a new parish is to be established.

The scheme I propose easily unites itself with voluntary contributions and gradual endowments, while it gives a moderate but certain maintenance to the fifty senior Clergy, with a heartening expectation to the remainder.

The first class, by adhering to the Society's resolution,

“That no grant be made out of the Clergy Reserve Fund for any settled District, unless £50 be raised for the same from local sources,” would in general have upwards of £200 per annum, and a residence and glebe.

The second class at least £175, and most of them a residence.

The third class would differ somewhat in their income, as they are resident or Travelling Missionaries; the former would in general have £150 per annum, and the latter £100; but all would be encouraged with the hope of rising in regular succession to the first classes.

In regard to all rectories, benefices, and livings endowed with lands, I would submit, that the increased rents be estimated at the death of the Incumbent, and the amount deducted out of the allowance from the Clergy Reserve Fund to be awarded to his successor. Such saving to be transferred to the general fund, for the support of parishes and missions;—provided, always, that no such deduction be made as to reduce any rectory or benefice below £250, sterling, per annum after it has reached that amount.

With such a scheme, added to our exertions for the endowment of parishes, and gradually transferring, as their endowments increase, the assistance that had been given them to new parishes, and giving a careful attention to every proper means of managing our funds, we shall be able to proceed effectually, though slowly.

Moreover, our people are gradually becoming more independent in their circumstances, and will learn by degrees to be more charitable to the Church, which is one of our highest Christian duties; and when to all these appliances we get a body of two or three hundred Clergymen in the Diocese, united heart and hand in their work, we shall have a moral power of directing public opinion in the right way, by which, with the Divine blessing, much may be accomplished.

Such is the scheme which I submitted in substance to the Society, so long ago as May 1846, and again in a more perfect and detailed form on the 7th March, 1848. It may, to some, appear very insufficient, and disappoint their expectations; but we should consider that the whole fund arising from the Clergy Reserves is, properly speaking, very small, when the wants of the Diocese now, and her wants hereafter are considered. Great caution was necessary on my part in proposing to the Society any increase, however small, for I might have been met with the reply, that as our Missionaries generally receive already as much as their brethren do in the other British North American Colonies; it was the duty of the Society to consi-

der how much of their assistance might be withdrawn in this state of our affairs, and bestowed upon more destitute colonies. Now I am not prepared to risk the salaries of fifty of my Clergy who are paid by the Society, much less to take any step that might by any possibility give umbrage. I therefore confined my scheme within moderate bounds, that it might succeed, when another more expensive might have failed. My object was to request no more for my elder Clergy than might be justified, even were the pressure on the Society's funds to continue, by their length of service, and the encouragement it would give to the younger Clergy.

There is, however, one amendment to this scheme which will add something to the expence, but which will, I trust, receive the Society's favourable consideration. On examining the lists of the Clergy, I found that the three added to the first class to make up the number twenty-five, would not include all our Missionaries who have served upwards of fifteen years in the Diocese. I feel much for these gentlemen, not perhaps exceeding eight or ten in number. They have laboured so long at the minimum salary as to have created a claim which, it appears to me impossible to refuse, except from the total want of means. Nor will this third amendment add much to the expence which the scheme contemplates, for it is not thought, or believed, that we shall have as many Clergymen who have served as Presbyters not less than nine years, as will fill up the second twenty-five, for one or two years to come.

Second,—The Widows' Fund.

This subject I brought under the notice of the Society for the Propagation of the Gospel in Foreign Parts, in my letter of the 7th of March, 1848. The Church Society of the Diocese of Toronto has been employed for some months past in establishing a Clergyman's Widow and Orphan Fund. It is proposed to grant the Widows £50 currency; should the mother die leaving three children, the same sum to be continued to them, or if one or two, £15 per annum each. No Widow possessing an income of £150, or upwards, to be entitled to the pension. The rate appears rather high for our means and prospects, but having been adopted, it becomes our duty, if possible, to sustain it without deminution, as it offers great comfort to our Clergy and families. This subject was brought under the notice of the Society, in my letter of the 22nd February, 1847, enclosing Mrs. Lindsay's memorial, in which I stated that she applied to the Provincial Government, and was refused, on the ground that the third clause of the Imperial Act 3 and 4 Victoria, Chap. 78, disposes of

the annual fund, as regards existing stipends and allowances, to which the faith of Government is pledged during the natural lives and incumbencies of the parties now receiving the same, and his Excellency is advised, that Mrs. Lindsay's case does not come within the Provision, and that he cannot grant the prayer of the petitioner. Mrs. Lindsay's application involves, in my opinion, a question of some importance. How far the 3 and 4 Victoria interferes, I pretend not to say; but referring to the agreement made between the Society and the Government in 1833-4, I find in the correspondence a letter marked No. 6, from Francis Baring, Esq., to W. Hay, Esq., dated the Treasury Chambers, 27 June, 1834, in which it is stated, that my lords will be prepared to extend the arrangement, so far as may become necessary to provide for the pensions that may be claimed by the Missionaries in Upper Canada and Nova Scotia, or by their Widows, under the agreement of the Society notified to them in Mr. Goulborn's letter of the 13th May, 1813, provided the Society will undertake to meet similar claims that may be preferred by Missionaries in the other stations, or their Widows. This condition was accepted by the Society, as appears by No. 8 of the correspondence, which contains an extract from their minutes to that effect. This agreement has been acted upon till Mrs. Lindsay's case occurred, but whether in the present state of things the Government will redeem their pledge, is not a little doubtful; of this the Society is a far better judge than I am, but if the application be made, and refused, I would respectfully submit, to prevent any difficulty or discontent, whether it would not be expedient to assist the Widows and Orphans' Fund now forming here, by a grant of £500 per annum, for ten years; during which time we shall have but few calls; and by husbanding our resources carefully, we shall at that period be strong and able to answer all claimants to the proposed amount. Without some such assistance, I very much fear, that with the most strenuous exertions, we shall not be able to keep up the pension to £50 currency, as we desire. I trust that the Society will give this important subject their best consideration, with as little delay as possible. Moreover, I am led to believe that this matter is before Government, at the instance of the Society, and that they are waiting its action before they proceed to deliberate on the proposition, which I have placed before them.

THE THEOLOGICAL INSTITUTION.

On this subject it is not necessary that I should say much. The Society agreed with me so soon as they were made aware

of the changes made in the Charter of King's College, that the Church required such an Institution in this Diocese. Similar Institutions are established in all the other Dioceses in British North America, and surely, it is far more necessary in this, where we have more Church people than in all the others put together. Our greatest difficulty, till the Divinity School at Cobourg was established, was to find Clergymen. Very few are disposed to come from the United Kingdom, and it became therefore necessary to provide a remedy within the Diocese. This remedy has been far more efficient than we had any reason to expect. The College at Cobourg since its commencement has educated, wholly or in part, twenty-nine young gentlemen now in Holy Orders; and is proceeding most prosperously. I consider it an Institution of the greatest importance to the extension and stability of the Church, and therefore I claimed for it additional assistance from the Society, by whose bounty it has hitherto been sustained, and accordingly they have agreed to double their former grant, that it may be placed on a more permanent footing; for unless its efficiency be much enlarged it will not be able to furnish the requisite supply, nor can we look with confidence to any other quarter to furnish candidates for Holy Orders. The University of King's College, which ought to have continued a Church institution, is on so precarious a foundation, and so broken down in its principles by the changes in 1837, that we can have no dependence upon it. And this is the more to be deplored, because if the charter had been left in its integrity, no other institution would have been required, for the Professor of Divinity is deserving of every confidence. Shut out as it were by these alterations, we must, so soon as our means admit, enlarge our College to a full University, embracing all the arts and faculties as well as divinity; and should the farther changes contemplated in regard to King's College be made, it will not only be completely divorced from the Church, but from all religion, and rendered totally unfit for the education of the children of Churchmen, or indeed of any sincere christian to whatever denomination he belongs.

In the mean time such enlargement of our present Institution is in contemplation, and will gradually be effected, so as to make it able to meet the growing wants of the Church. We ought, if possible, to open eight or ten new Missions annually for some years to come. Besides which, from death and casualties, we shall require four or five annually to keep up our numbers; in all from twelve to fifteen fresh Clergymen. The Theological Seminary at Cobourg, like every other good work, has had its enemies, and to endure its share

of obloquy and misrepresentation: but it has pursued the quiet tenor of its way without giving just cause of offence to any one, and has already so far out-lived them, that we now hear of no objections from any quarter that merits the slightest notice, either from the standing of the objector, or the quality of the objection.

RURAL DEANS.

In my correspondence with the Society for the Propagation of the Gospel in Foreign Parts, the subject of establishing Rural Deanries was mentioned by the Secretary as worthy of grave consideration, and their disposition to give their favourable attention to any suggestions that I might feel inclined to make on such a measure. This subject had frequently occupied my thoughts during the last few years; and more especially since the number of my Clergy were so rapidly increasing. Rural Deans have been revived very generally in England, and introduced with much benefit into several of the colonies, and are found to be very useful in promoting discipline and unity among the Clergy, and adding to the stability, influence and extension of the Church. The advantages of such an Institution would be greatly enhanced in this extensive Diocese, more especially in procuring endowments, and assisting the people in the back settlements with their advice and countenance as to the best mode of arranging for public worship, building churches and parsonages, and supporting by their presence and authority the Incumbents, particularly the young and inexperienced, within their bounds, in their local affairs. In England they have infused a new spirit of hope and exertion into many of the dioceses, and strengthened by their presence the hands of the Clergy with respect to their churches, church services and schools. They have forwarded the interests of the Church Societies, diocesan and national, and facilitated the collection of funds for general or local purposes of charity. They have also proved the best channel of communicating to the Archdeacons and the Bishop any important matters relating to the ministerial or pastoral cure. Viewing this Institution favourably, I was at first disposed to advise some remuneration for their trouble, but upon renewed consideration and inquiry, I find that in England the office of Rural Dean is, in general, honorary; and referring to the charge already on the Reserve Fund for other purposes, and those in contemplation, I have determined to recommend it only as an honorary office, but in process of time should its labours or expenses attendant on the proper discharge of its duties require remuneration, the claim for such may receive favourable attention.

DIFFERENCE OF CURRENCY.

It is my intention to recommend to the Society to pay all the Clergy who receive their Salaries in the Colony, in the same currency. This will make a difference in their favour of rather more than ten per cent.

At present those who receive £170 or £100 as old Missionaries, are paid at the rate of £111 2s. 2³/₈d., per £100, while clergymen lately appointed to new Missions are paid from the Clergy Surplus Fund in British Sterling, at the rate of £121 13s. 4d., Halifax currency, per £100.

Such of the Clergy, about fifty in number, as draw upon the Society; are excepted, because they are supposed to receive the same advantage from the premium of exchange. To those now receiving £170 provincial sterling, the benefit will be an increase of £17 18s. 10¹/₂d. per annum, and to those receiving £100, an increase of £10 11s. 2d., or in other words, the former will receive £206 16s. 8d., Halifax currency instead of £188 17s. 9¹/₂d.; the latter £121 13s. 4d., and instead of £111 2s. 2³/₈d. This may appear to some no great matter, but an increase of one-tenth to any reasonable income, is found to be a comfortable addition, and makes up more than half the loss to those who suffered the reduction of £15 per cent. in 1833. Moreover, small as this change in payments seems to be to each individual, it will add more than £1200 to the charge on the Surplus Fund. To effect this desirable object, the consent of the Government, as well of the Society, must be obtained, but it appears to me so equitable, that I have no doubt of its accomplishment in a short time.

CASES OF SPECIAL DISTRESS.

The Society, irrespective of any general arrangements for the comfort and encouragement of their Missionaries, never for a moment remits the exercise of that warm benevolence which has filled their hearts from the beginning of their Association, and which is mentioned with much simplicity and affection in their early reports.

“The Society, ever attentive to the necessities of their Missionaries, have been accustomed, as occasions require, to reward the diligent, for extraordinary services, and to alleviate, with pecuniary gratuities, the distresses of those who have been afflicted with sickness or sustained any unforeseen losses or calamities.”

This principle of Christian charity animates the Society as strongly at the present moment as ever; for in the course of our recent correspondence on the distribution of the Surplus Fund, they proposed to devote a portion of the fund to the

conferring gratuities on such of the Clergy as merited the same by long and meritorious services, and this without regard to any plans of a general nature, which might be adopted on the present occasion for the benefit of them all.

Now, though I certainly would endeavour to exercise a discretionary power of this kind, with great delicacy, and the utmost impartiality, it might, nevertheless, in some instances, excite jealousies, and feelings of disappointment and dissatisfaction, and tend, perhaps, in a serious degree, to mar the concord which has during my Episcopate so happily prevailed. I should indeed feel an extreme reluctance to enter upon such minute inquiries as might be necessary to enable me, with any thing like confidence, to select clergymen for special rewards for meritorious services, for although I might point out many who richly deserve such distinction, yet when the great majority are exerting themselves to the utmost, and doing all they are able, I can do nothing more than suggest some such scheme as I have done to increase the comfort of a portion of the elder; for the funds at the disposal of the Society will admit no more.

There is, however, one class of sufferers whom it would be my delight to bring under the special notice of the Society, were I sufficiently acquainted with their respective circumstances; I mean such as from the recurrence of sickness in their families, the great number of their children, or any unavoidable casualty have fallen into pecuniary difficulty. Two or three instances only of this description, have as yet come to my knowledge, but there must be more, and I invite them to come to me, as their Spiritual father and protector, that after learning such facts as may account for their distress, I may enjoy the pleasure of bringing their case under the favourable consideration of the Society.

On a review of the foregoing statement it will be seen:—

That the Society and the Bishop have been assiduously engaged, since the surplus fund first accrued, in endeavouring to form a correct judgment how it might be distributed in the most useful and convenient manner.

There has been some discussions on a few points in detail, arising from the great anxiety that was felt, that every thing should be done right and in the best possible manner. These have no doubt occasioned some delay, but it has not been altogether a loss; because it has given us time to acquire more certain knowledge of the permanent annual amount of the fund, upon which we might confidently rely. The difficulty at coming in this important matter to a certain result, has been found much greater than had been anticipated. At first the

Government could give us very little assistance—the sales had been for a time suspended, and the expectations from arrears of back rents and interests, were less than moderate. And although during the years 1846 and 1847 they were very productive, yet we have the evidence of the Inspector-General, that this source of revenue is almost dried up. In addition to this, we have the testimony of Thomas Baines, Esq., who was Lay Secretary to the Clergy Corporation, and has been ever since more conversant with the Church property than any other person in the Province.

At my request, Mr. Baines furnished me with the following results—for the four first years they have been realized—for the three next they are upon what are considered good data, carefully estimated

TABLE

Shewing the return of arrears of rents and interest collected or estimated.

From January to December 1845...	£	6,130	18	10
do. 1846...		11,663	4	1
do. 1847...		6,077	8	6
do. 1848...		2,352	12	3
do. 1849...		2,000	0	0
do. 1850...		1,600	0	0
do. 1851...		1,000	0	0

This table corroborates the opinion of the Inspector-General, and unfortunately much sooner than we had contemplated. It is true, Mr. Baines thinks that any deficiency accruing under this head, may be replaced by greater vigilance and regularity in collecting the growing interest, and the increase of the new fund; but this requires time.

Moreover, it appears from the account which the Inspector General has so kindly furnished, that the maximum to be expected when the lands are all sold, will not exceed £33,000 currency, or about £26,400 sterling; a sum which, if equally divided, would not give £20 each to all the parishes which will be (it is hoped) then in the Diocese. It would therefore be extreme folly to depend on the proceeds of the Clergy Reserves, for the support of the Church. It is indeed a valuable nucleus, around which to gather contributions and endowments, and so far it is useful and convenient, but not as our sole dependence.

In regard to the adoption by the Society, of the three important items of recommendation:—First, The increase of Salaries. Second, The grant to the Widows' Fund. Third, The payment of the salaries in the higher currency, and

which will now be transmitted, I cannot, for obvious reasons, speak with the same confidence as I might have done some time ago; but, I shall do all I can to bring them under favourable consideration.

There is indeed a very unfortunate difficulty, in limine, as may be seen by turning to the Appendix No. 17, by which it appears, that when these items are charged, they leave a small balance against the fund, and consequently there is nothing for the opening of new Missions, and extending the Church.—Now, although this deficiency may be made up, from the balance now paid over to the Treasurers, which it is thought will be more than sufficient to meet it, as well as the charges which must be satisfied during the current year; yet the Society may judge otherwise, and may think that no risk should be run in such a state of things. Be this as it may, it remains for them to decide on the recommendations, and to adopt, change, modify or postpone them, as they may think fit.

There never has existed the smallest desire or intention to introduce new offices and dignities of emolument. Rural Deans have indeed been spoken of, and may, if without emolument, be appointed at any time by the Bishop. They might form to him with his Archdeacons and Chaplains,—an occasional Council, in a Diocese so extensive.—They might become useful in promoting endowments, and the secular interest of the Church, and furnish a convenient channel of communication with the different sections. But their appointment or otherwise is not an object in which at present I feel any great interest. In regard to my own peculiar labours I have sought no assistance, however arduous they have been, and still continue to be. I am as much convinced as any one of the imprudence of burthening our small means with such an additional charge as the support of a second Bishop would at present entail. They will be far more wisely appropriated towards extending the ministrations of our Holy religion to our many destitute settlements. In my own sphere of duty I look for no assistance during the short remainder of my pilgrimage, with the blessing of God I shall proceed as I have done for the last ten years, in the exercise of my sacred functions, while health and strength are vouchsafed me. My life has from my earliest youth, been one of incessant labour and anxiety, and I am well content, that it should continue so to the end.

What I desire and most earnestly pray for is, that I may be permitted to proceed in peace, as I have hitherto done, but which the growing influence of evil passions is threatening to deny me.

I would have gladly concluded here, but a most painful duty still remains and must be discharged.

You all are aware that great efforts have been made, for some time past, to disturb the peace of this diocese—efforts which were rapidly moulding into something of a regular system of agitation, so common in the present age among the traders in politics. Its promoters have by their proceedings brought odium on my Clergy, who have hitherto stood so high for their many Christian graces, and devotion to their sacred profession; and as they are, with a very few exceptions, as estimable as ever, it becomes my privilege and pleasure to protect them from undeserved obloquy, and to place the matters which have been agitated in their true light. For this purpose I have called this meeting, which in better times would not have been necessary, for then the Bishop was not suspected by his Clergy, and they consulted together as father and son; but evil days are come, and an evil spirit has appeared within the Church, and unless it be overcome, fresh reason will be given to the enemies of our Faith to blaspheme.

On the second and last day of my visitation, in June, 1847, some anxiety prevailed, as was very natural, among my Clergy, to know something definite regarding the Clergy Reserve Fund, a surplus in which had been recently announced. All I knew was the fact, that a surplus had certainly arisen, but of its amount I was not then correctly informed; but I mentioned to the assembled Clergy, that in the expectation that it would be considerable, I had thought it right to call the attention of the Society for the Propagation of the Gospel to the fact, in May, 1846, and proposed short outlines of a scheme for devoting a portion of it to increase the salaries of a given number of the elder Clergy; and expressed the hope of being able to give further information, towards the end of the year, or early in the ensuing spring. So far, I was unable to keep this conditional engagement. I found it exceedingly difficult to obtain any correct information from the Government. The surplus over the £7700, guaranteed by the 3 and 4 Vict. ch. 78, seemed as new to them as to us; and I could find no data upon which to declare its ratio of increase for any series of years, or such an exact amount as for two or three years might be depended upon to meet charges if placed upon it. In the mean time, I was as anxious to give all the information in my possession to those who chose to ask me, as they were to receive it; and to several of the Clergy, who called upon me for that purpose, I readily communicated all I knew, for I never considered the subject matter of concealment.

In 1847, the surplus was found so considerable, from the receipt of accumulated arrears of back rents and interest, that I wrote to the Society, that there was no danger, as it appeared to me, in availing themselves to some extent in the appropriation of this fund for the purposes for which it was intended. The Venerable Society were at the same time busily employed in framing such rules and regulations as would best guide them in the future distribution of the fund. They were nevertheless still greatly impeded from the want of correct information upon which to base any regular system of action. In March, 1848, I again laid my scheme for increasing the salaries of fifty of the elder Clergy, before the Society, in a detailed form, and thought that we were earning, from our care and exertions, the gratitude of the Clergy of the Diocese. In the mean time, some attempts were made to bring the subject of the surplus fund before the Church Society, and in language not a little offensive; but this I discountenanced, as a very improper interference, and if allowed might lead to serious inconvenience and perhaps discord. A great cry was also occasionally raised, by two or three Clergymen, for more information, and for copies of the accounts of the surplus fund, that the charges might be examined and judged. Now as I have perfect confidence in the Society, and in their wise management, I felt so little anxiety about the accounts, that I never sought to see them till after they had been sent in to the Government, and audited. Then they became public property, and I requested a copy to lay before this meeting. If indeed I had desired to see them, the treasurer, though they had no power to give an official copy, a power which belonged only to the Society, would have granted the perusal in a moment to any Clergyman as well as to me, for there was nothing to conceal, nor was it the desire of the Society or its friends to keep any part of their management secret. The object, however, evidently was, not to seek information, which could have been easily obtained, but to excite an unkind feeling against the Bishop and the Society, and therefore the complaint was kept up with increased clamour that the accounts should be published. Now these complainants well knew that they could see the accounts whenever they chose, although the Society only or the Government had the power to publish them. They knew that none of the other Denominations participating in the Clergy Reserve Fund, publish their accounts in the newspapers, or, I believe, anywhere else, though doubtless all concerned have access when they please to see them.

Our complainants might also have known, had they enquired, that the Church of Scotland, which enjoys half as much from the Reserves as the Church of England, and which, considering the fewness of her members, turns out to be a far greater proportion than we have, publishes no accounts, though these Commissioners, I believe, keep nothing secret. Moreover, of the nine Commissioners three only are Clergymen, who are never expected, from delicacy, to attend the meetings, that they may not appear to sit in judgment on their own interests; and although their funds, from the comparatively small number of their Ministers, are rapidly accumulating, they give only £80 Halifax currency to each of their settled Ministers, or £72 provincial sterling, the residue being reserved, at interest, for new parishes. Yet we hear of no murmuring nor complaints among the Scotch Ministers; they are satisfied with the small portion assigned them, and the aid which their people are universally compelled to give, as the condition of being allowed a resident Minister. It was reserved for a small portion of our Clergy to give an example of insubordination and selfishness nowhere else to be found.

And here I consider it my duty to state distinctly that, in my opinion, a larger salary than £100 sterling ought not, in justice to the Diocese, in general to be granted to any of the Clergy, except to a small number of those who have served a long period, and, by their love of peace and order, as well as the diligent performance of the various duties of their profession, have merited such distinction. The Reserve Fund is intended to assist, not to relieve, the parishes from the duty of supporting their respective Clergymen. And as each parish is as much entitled as another, all ought to share as nearly equal as possible.

It would appear, that during the latter part of the Summer and Autumn great activity was employed in spreading discontent, and palpable misrepresentations were used to deceive the honest and simple-minded. The result soon became visible.

On the 15th Nov., I received a letter from the Archdeacon of York, enclosing a requisition to call a meeting of the Clergy of his Archdeaconry, on matters respecting the Clergy Reserve Fund, and the augmentation of the incomes of the Clergy. Had this requisition been made by the two or three who had commenced the agitation, I would have refused the request at once, as calculated to disturb the peace of the Church; but, on examining the requisition, I observed that many of the signatures were men who loved the

Church, and on whom I had the greatest reliance; it was, therefore, evident that they were misinformed, and acting under some strange delusion, and that it was my duty to step forward and rescue the Church from anarchy, by calling around me her tried servants—the friends of order and subordination.

To the requisition, which was as follows:—“ We, the Clergy of the Archdeaconry of York, in the Diocese of Toronto, beg respectfully to request you to convene a meeting of the Clergy within your Archdeaconry, at the earliest convenient opportunity”—signed by sixteen Clergymen, I directed the Archdeacon in reply, to express my regret that so respectable a body of my Clergy should have thought it necessary to advise and adopt such a circuitous and troublesome way of approaching me. I was not aware of ever refusing to see my Clergy individually or otherwise, either on private or public business.

That having been strenuously engaged since May, 1846, in forwarding the great object of the resolution, in a manner which has been deemed the most efficient and satisfactory, the Bishop has been long anxious to communicate to his Clergy the result of his labours; but unfortunately unavoidable difficulties have intervened to delay the final action of the Society on the plans proposed, though good progress has been made, and a final decision is expected in January next.

Under these circumstances, the Bishop invites a deputation of three Presbyters, to be selected as representing the Clergy of the Archdeaconry of York, to meet him in the Church Society's House, in King Street, Toronto, on Wednesday, the 24th January next, at noon, when he hopes to be able to communicate the successful issue of his exertions, or, at all events, the steps taken for its accomplishment. A like deputation will be invited from the Archdeaconry of Kingston.

The object of this projected meeting of the Clergymen of the Archdeaconry of York, which was thus prevented, was of the most mischievous character. To expect moderation from its promoters, after the violence they had already manifested, was out of the question.

The plan of getting up this meeting was skilfully contrived, and calculated to give extensive publicity to its proceedings. The violence of the discussions its promoters meant to provoke were to be carefully transferred to the newspapers, and authority would have been attached to the proceedings, because adopted at a meeting presided over by a dignitary of the Church.

It was hoped that the delay thus secured would have calmed the troubled waters ; but unfortunately a letter, on the subject of the appropriation of the surplus Reserve Fund, was, by inadvertence, admitted into the Church newspaper, and thus raised the indignation of the friends of the movement, and answers were poured in without limit of the most violent and imprudent character.

As I never interfere with the editors of the Church newspaper, or feel myself responsible for any article, except those which I direct, or which bear my name, I took no notice of the error though I regretted it ; but their good sense soon taught them to put a stop to a discussion, which was becoming more and more offensive in proportion to the selfishness and ignorance of the combatants.

As the meeting held by the requisitionists, to choose the deputation for the Archdeaconry of York, did not take place till the 19th of December, I flattered myself that a better spirit would pervade and animate the members ; but the same evil influences prevailed with the majority. And although they met for no other purpose than to make choice of three Presbyters, they seized the opportunity of making unbecoming speeches, and adopted an offensive resolution, which they directed their secretary to forward to their Bishop.

Their conduct, however, opened the eyes of the more respectable portion of the Clergy, and filled them with disgust and indignation. Since that time, the influence of these rash leaders for evil has been on the decline, and is now rapidly passing away. Their behaviour on this occasion was the more marked and culpable against myself, because, in my anxiety to produce moderation and a more correct view of matters, I had written to a friend to be present at the meeting, and to read my letter, if he thought it would do any good. He did read it accordingly, but it was badly received. As this letter expresses my views on the whole subject of the agitation, I shall introduce portions of it here, as a proper close to this exposition, which has already become much longer than was intended.

I deeply regret the agitation in the Diocese, not only because there is no good reason for it, but because it may prove very mischievous, as it is unquestionably very wicked.

Agitation of any kind is opposed to the Spirit of the Church of God, which is gentle, kind, forbearing, and not easily provoked.

It is strange to me, that those Clergymen who have so rashly engaged in this movement, do not even yet begin to

see its unreasonableness and great danger—unreasonable, because there has never been a time when I was not ready to give every information in my power, on the temporalities of the Church, to any of my Clergy who chose to request it. Dangerous, because at this very moment our enemies are inflaming the public mind against the Rectories and the small fund still left us from the Clergy Reserves; and, if they succeed, the blame will fall on those who are disturbing the Church and working into the hands of her inveterate enemies.

It is, however, my duty to watch over the interests of the Church, both temporal and spiritual, and defend her from her adversaries, whether within or without; and I trust, with the Divine help, I shall not be found wanting at such a crisis as this.

Public meetings I cannot sanction, for the consideration of such a subject; and, had the Archdeacon of York felt disposed to comply with the requisition, I should not have consented.

But, feeling it right to quiet, if possible, that unseemly and most injudicious movement, I called this meeting, and have now communicated all the information in my possession regarding the secular matters of the Church; and I trust it will prove of great advantage to her friends, both Clergy and Laity, by making them more fully aware of her true position, and that she is at this very moment in a great measure supported on the charitable contributions of our brethren in England, distributed to us by the Society for the Propagation of the Gospel; and that were these contributions withdrawn, as they may be, should this agitation continue, fifty of our clergy, now living on this Society's bounty, would be reduced to poverty, and ashamed am I to say that among the fifty some of the most violent of the agitators are to be found. This is indeed so melancholy that I am inclined to believe that they have been acting in blindness, and now that their eyes are opened, I trust they will return with sorrow to the paths of gratitude and peace. Let me in conclusion exhort the Clergy of this Diocese, in all love, seriously to consider the dangerous consequences of such agitations as we are now passing through. Such indeed have been very rare in the Christian Church, even in its most corrupt state. Agitations about spiritual matters have been no doubt frequent, but bad as human nature is, it is seldom that you see the Ministers of God disturbing the Church from selfish and interested motives. It is their duty to urge upon all, by precept and

example, the importance and sanctity of pure obedience, upon which the peace of individuals, of families, and of mankind must ever rest, and the practice of which can alone realise the peace and good-will towards men which announced the birth of our blessed Redeemer.

APPENDIX.

1.—A.

A LETTER FROM THE LATE BISHOP OF QUEBEC.

QUEBEC, 8th May, 1834.

REVEREND SIR,—

The amount of Salary, arising from the proceeds of the Clergy Reserved Lands, which, with the sanction of His Excellency the Lieutenant Governor, you will receive for the current year, is £120 Sterling, to be drawn for upon the Receiver General, Toronto, U. C.

In consequence of the payments made by the Society P. G. F. to several of the Mirsionaries in January last, I am requested by the Secretary to inform the Clergy of Upper Canada, that the closing payment of the Society (as specified in the Secretary's letter of 1st July, of which you are in possession,) is now not to be drawn for on the 1st July next, but on the 1st January, 1835.—In order therefore more nearly to equalize the half-yearly receipts of the Clergy, I authorize you to draw upon Toronto, on July 1st, for £70 Sterling.

You will perceive that the allowance to be paid you for this year, exceeds the sum proposed to be continued by the Society to the Missionaries, whose salaries they themselves pay; and I am not altogether without hope that with the increase of funds from the Clergy Reserved Lands, the Missionaries of the Society in Upper Canada, will obtain a proportionate increase of annual income, until it again reaches the sum which they formerly received.

I have the honour to be,

Reverend Sir,

Your faithful servant,

C. J. QUEBEC.

The Reverend F. EVANS.

2.—B.

QUERIES RESPECTING THE CLERGY RESERVES, OCT. 1841.

KINGSTON, 19th October, 1841.

MY LORD,—Your Lordship's letter of the 5th Instant, with queries No. 1 to 10, reached me in due course; but I regret it has not until this moment been in my power to reply, nor can I even now obtain the requisite information from the Commissioner of Crown Land Office, to enable me to reply to Nos. 9 and 10. I shall send it as soon as obtained.

Your query No. 1.—What may be considered the present annual Income of the Clergy Reserve.

Answer.—Averaging the Interest on sales of Clergy Reserve, and Rents of those under lease for the last seven years—and adding the probable dividend from England—the present annual income would compute to about £7,500 sterling—vide answer to queries to Nos. 3, 5 and 6.

Query No. 2.—From what sources does it arise?

From Dividends arising from the investiture in the British funds of the proceeds of sales of Clergy Reserves.

From the interest accruing on sales of Clergy Reserves, and

From rents of Clergy Reserves under lease.

Query No.3.—What is the sum lodged in the British Fund?

I cannot say,—it must be continually increasing.

The dividend for the HALF year due on 5th July last, amounted to the sum of £1,570 18s. 9d. sterling.

Query No. 4.—what is the sum lodged in the Provincial Fund?

There are none invested and productive that I know of.

No. 5.—How much of the annual Income arises from Interest accruing on Instalments of Clergy Reserves sold.

The year 1834 produced	£1,062	11	10
1835	“	2,107	10 1½
1836	“	1,317	17 9½
1837	“	3,888	0 1½
1838	“	1,949	1 10
1839	“	4,111	15 4
1840	“	0,808	9 7

Seven years.....£15,245 6 1½

Averaging the above seven years it would be about £2,178 currency, per annum.

Query No. 6.—How much ditto from Rents on Reserves under a Lease?

On a similar average it would be about £2,652 0s. 0d. currency, viz :

1834 produced	£4,095	1	5½
1835	“	4,224	8 4½
1836	“	2,379	3 5½
1837	“	1,988	13 9½
1838	“	1,078	16 4
1839	“	3,043	5 7½
1840	“	1,752	10 0

Seven years.....£18,561 19 0½

Query No. 7.—How much is the present annual charge upon the Clergy Fund?

If the charges in the statement already furnished your Lordship are intended to be permanent. The annual charge would amount to about £10,330 0s. 0d. sterling, viz :

Archdeacon of Toronto	£150	0	0
Archdeacon of Kingston.....	150	0	0
Venerable Geo. O'Kill Stuart, as a Minister of Church of England.	100	0	0
Missionaries of the Church of England and Mission- aries widows, about.....	7,021	0	0
Presbyterian Synod of “Up- per Canada.	700	0	0
Rev. Wm. Bell, as Presbyte- rian Minister at Perth....	100	0	0
Presbyterian Synod of Ca- nada.	1,540	0	0
Mr. Secretary Baines.....	270	0	0

Say about.....£10,030 0 0

Query No. 8.—How much does the present income exceed the expenditure?

According to the foregoing, the expenditure would exceed the income by £2,000 or £3,000.

Queries Nos. 9 and 10 must remain for information from the Commissioner of Crown Lands.

I remain,
Your Lordship's faithful Servant,
B. TURQUAND.

3.—C.

STATE OF THE CLERGY RESERVES ON 2ND OCTOBER, 1841.

Balance in the Receiver General's hands on 30th June last...£8536 17 5

Currency.

On 12th August—received from Mr. Baines, £347 15 6

31st “ —received from ditto150 0 0

£497 15 6 equal to... 448 0 0

The Receiver General is about drawing on Mr. Sargent of the Treasury for £2000 0s. 0d. Stg., premium perhaps 12 @ 13 pr. cent

say 12½..... 2250 0 0

£11,234 17 5

Payments since 1st July, 1841, viz. :

5th July. Archdeacon of Kingston, salary for 6 months, ending 30th June, £150 0 0

“ Venerable Geo. O. Stuart, as minister of the Church of England, six months salary ending do..... 50 0 0

13th “ Archdeacon of York, ditto..... 150 0 0

16th “ Salaries to Missionaries and pensions to Widows of ditto, Ch. of England, same period 3510 12 6

Mr. Spring Rice's despatch, 5th Aug, 1834.

“ “ Allowance to Presbyterian Synod of that part of the Province formerly called Upper Canada, same period..... 349 19 10

Lord Glenelg's despatch, 22nd Nov., 1832.

“ “ Rev. William Bell's salary as Presbyterian Minister at Perth, same period 50 0 0

Lord Bathurst's despatch, 27th April, 1817.

“ “ Received, James George, Moderator of the Presbyterian Synod of Canada, for allowance to said Synod for same period 770 0 0

Lord Aberdeen's despatch, 22d Feb, 1835—and

Lord Glenelg's of Dec. 29th. 1838.

8th Sept. Thos. Baines salary, same period 135 0 0

5165 12 4

Order in Council, 3rd April, 1834.

Apparent balance in hand on 2nd October, 1841, 6069 5 1

Supposing the proceeds of Bill on London realized.

(E.E.) B. TURQUAND.

R. G. O., 20th Dec., 1841.

4.—D.

STATE OF THE CHURCH ESTABLISHMENT OF THE DIOCESE OF TORONTO, IN 1849.

State of the Church in the Diocese of Toronto in 1840, at the passing of the 3 and 4 Vic. ch. 78, entitled “An Act to provide for the sale of the Clergy Reserves in the Province of Canada, and for the distribution of the proceeds thereof.”

Clergymen actively employed.....71

Of these Clergymen supported from Government Funds46

Of whom at £170 sterling per annum.....	24...	£4080	0	0
at 100 sterling per annum.....	19...	1900	0	0
at 127 10s. sterling.....	1...	127	10	0
at 140 sterling.....	1...	140	0	0
at 233 15s. sterling.....	1...	£233	15	0

—
46

Pensions to three retired Clergymen..... £ 230 0 0

Pensions to eight Widows..... 400 0 0

Two Archdeacons at £300 each per annum £ 600 0 0

Total expence of the Church to Government, £ 7711 5 0

Upon this was predicated the provision in the Act 3 and 4 Vic., which guarantees £7700 sterling to the Church of England.

The Society for the Propagation of the Gospel increased their Missionaries greatly during this year, so that towards its close they numbered 19, but the average of the year did not exceed 16

Grants by the Society towards their support and other matters for the benefit of the Diocese, such as Catechists, building Churches, &c.... £2078 12 1

Other Associations supported Missionaries... 5 400 0 0—3,178 12 1
at an expence of 700 0 0

Supported within the Diocese at £100..... 4

—
Total Clergymen actively employed..... 71

Expence of the Church Establishment in 1840, so far as it can be ascertained..... £10889 17 1

INCOME.

Sum guaranteed by 3 and 4 Vic. ch. 78..... £7700 0 0

Grants by the Society for the Propagation of the Gospel in Foreign Parts..... 2078 12 1

Other Associations..... 700 0 0

Sources within the Province..... 400 0 0

Total income for the year 1840..... £10878 12 1

Deficiency..... £11 5 0

5.—E.

STATE OF THE CLERGY FUND 12TH NOVEMBER, 1842.

ESTIMATED INCOME.

In the British Funds bearing interest, £133,775 13s. 10d. estimated dividends on which deducting expences.....	£3,840	0	0
Rents of Revenues leased, estimated.....	2,500	0	0
Interest estimated on instalments paid to the Commissioners of Crown Lands.....	3,500	0	0
Interest on a balance of £22,725 7s. 11d in the hands of Pro- vincial Governmentt.	1,150	0	0

£10,990 0 0

Balance against income 2,916 0 0

£13,900 0 0

CHARGES.

Church of England	£7,700	0	0
Roman Catholic Bishop and Clergy	1,500	0	0
Presbyterian Synod.....	1,540	0	0
United Synod of Upper Canada	700	0	0
Rev. Wm. Bell	100	0	0
Wesleyan Methodists	700	0	0
Secretary Clergy Corporation.....	270	0	0

£12,510 0 0

Currency 13,900 0 0 13,900 0 0

MEMORANDUM.—A copy of this Table was sent to the Society for Propagating the Gospel in Foreign Parts, 17th February, 1843, but drawn up in the same page 12th November 1842.

6.—F.

STATE OF THE CLERGY FUND, 20TH NOVEMBER, 1845.

State of the Clergy Fund, Canada West, shewing the Shares payable to the Churches of England and Scotland, after the Stipends and allowances of the Clergy of these Churches and of other Religious bodies and denominations of Christians have been provided, up to the close of the year 1845, in accordance with the provisions of the Imperial Act 3 and 4 Vic., Chap. 78.

The amounts received from 1st February, 1845, to this date, on account of that Fund, are as under:—

Feb'y 28th, From Commissioner of Crown Lands.....	£	1,500	0	0
June 30th, From do. do.		2,500	0	0
July 30th, From do. do.		2,000	0	0
“ Dividends from Mr. Sargent		7,000	0	0
“ Exchange on do.		142	19	8
Aug't From Commissioner of Crown Lands.....		2,000	0	0
Sept'r From do.		3,411	3	5
Nov'r From do.		4,000	0	0

Currency, 22,703 7 2

Balance in hand, from 1844, being part of the sum, reserved
for the Wesleyan Methodists..... 1,970 9 2

£24,673 16 4

Payments made in 1845, on account of War-
rants for 1844..... £ 346 6 7

Invested, being arrears due to the Wesleyan Me-
thodists for 1841, 2, 3 and 4, at £700 Stg.
per annum..... 3,111 2 2

£ 3,457 8 9

Leaves for 1845, carried forward..... £21,216 7 7

Bro't forward.....	£21,216	7	7
Deduct,			
Amount of Allowances for the Clergy of the			
Roman Catholic Church for 1845.....	£ 1,500	0	0
do for Wesleyan Methodists 1845, (Invested).	700	0	0
	Stg. £2,200	0	0
Equal to Currency.....	£2,444	8	11
Allowance to the Rev. W. Bell, as Presbyterian			
Minister at Perth, for 1845.....	111	2	2
Amount of Allowance to the Clergy of the Unit-			
ed Synod of the Presbyterian Church, for			
the year 1845.....	636	7	0
		3,191	18 1
Leaves to be divided between the Churches of England and			
Scotland.....	£18,024	9	6
Two-thirds of which amount for the Church of England is....	£12,016	6	4
From which deduct,			
Amount of Stipends and allowance to the Clergy of that			
Church, who were Incumbents at the time of passing of			
the Act 3 and 4 Vic., Cap. 78.			
Amount of Warrants issued for six months,			
ending 30th June, 1845.....	£3,817	7	0
The same for six months, ending 31st Dec. 1845.	3,817	7	0
Total under the Act.....	£7,634	14	0
Amount for 18 months arrears of			
Stipends to five Clergymen			
not coming within the Pro-			
visions of that Act.....	833	6	8
Six months for the same, to 30th			
June, 1845.....	277	15	7
	1,111	2	3
		£ 8,745	16 3
Leaves for the Share to the Church of England on the Revenues			
of 1845, as far as they are realized to the present date....	£ 3,270	10	1
Which Share is payable according to the Provisions of the			
Clergy Reserve Act, to the Treasurer or other Officer ap-			
pointed to receive the same, by the "Society for the Pro-			
pagation of the Gospel in Foreign Parts."			
One-third of £18,024 9s. 6d. for the Church of Scotland, is....	£ 6,008	3	2
Out of which is to be taken the amount of Stipends and al-			
lowances to the Clergy of that Church, who were Incum-			
bents at the time of passing the Act 3 and 4 Vict., Chap.			
78, viz. :			
Amount of Warrant issued for the Clergy of			
the Church of Scotland for six months, to			
30th June, 1845.....	£332	10	0
The same for six months to 31st Dec, 1845.....	332	10	0
Amount of Warrant in favour of the Rev. J. T.			
Wilson, for allowance as Minister of the			
Synod of the Presbyterian Church, from 1st			
Jan. to the 11th March, 1845.....	£ 12	4	11
		£ 677	4 11
Leaves for the Share of the Church of Scotland on the Reve-			
nues of 1845, as far as they are realized to this date	£5,330	18	3
Which Share is payable to the Commissioners elected by the Synod or			

Synods of the Presbyterian Church of Canada, in connection with the Church of Scotland.

(Signed)
Inspector General's Office,
Montreal, 20th Nov., 1845.

JOS. CAREY,
D. I. G.

7.—G.

STATE OF THE CHURCH ESTABLISHMENT OF THE DIOCESE OF TORONTO, IN 1845.

Clergymen actively employed.	117								
Supported from the Clergy Reserve Fund...	45								
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Of whom at £170 per annum sterling.....	22...	£3740	0	0					
“ at 100 per annum sterling.....	20...	2000	0	0					
“ at 127 10s. sterling.....	1...	127	10	0					
“ at 140 sterling.....	1...	140							
“ at 233 15s. sterling.....	1...	239	15	0	£ 6241	5	0		
<hr/>									
	45								
Pensions to two retired Missionaries.....		£ 130	0	0					
Pensions to eight Widows, at £50 per annum each...		400	0	0					
Salaries to two Archdeacons £300 per annum each		£ 600	0	0	£ 1130	0	0		
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Total charge on the Clergy Reserve for 1845...					£ 7371	5	0		
Clergymen supported from other sources.....	72								
Of whom supported at £100 per annum by the So-									
cietv for the Propagation of the Gospel in									
Foreign Parts	44...	£4400	0	0					
“ “ at £75 per annum	3...	225	0	0					
“ “ at 50 per annum.....	2...	100	0	0					
The various other grants made by the Society for									
the support of the Theological Seminary at Co-									
bourg, and Chatechists, and building Churches,									
cannot be estimated at less than.....	1800	0	0						
Estimated amount granted by the Society in 1845 to									
this Diocese					£ 6525	0	0		
Clergy supported by the Rev. Mr. Waddelove, being									
the Stewart Mission.....	3...	300	0	0					
Upper Canada Committee	3...	300	0	0					
New England Society.....	2...	400	0	0					
Supported within the Diocese.....	12...	1200	0	0	£2200	0	0		
Serving occasionally and gratuitously.....	3...								
Expence of the Church Establishment for the year									
ending 31st December, 1845.....					£16096	5	0		

INCOME.

Church of England's share of the Clergy Reserve									
Fund applicable in 1845, as per Certificate of									
the Receiver General		£9912	0	0					
Estimated grant by the Society for the Propagation									
of the Gospel in Foreign Parts.....		6525	0	0					
Other Associations		1000	0	0					
Within the Diocese.....		1200	0	0	18637	0	0		
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Surplus, or balance apparently remaining					£ 2540	15	0		

NOTE.—It has been the rule of Government, when a Mission to which the higher Salary of £170 sterling was attached became vacant, to reduce it, on the appointment of a new Incumbent, to £100. Were this rule fully carried out the sum guaranteed by the Act 3 and 4 Vic. ch.78, £7700 sterling would support an increased number of Clergymen. To make this more plain, at the passing of the act 24 Clergymen received the higher Salary of £170; as vacancies oc-

curred they were reduced to £100—that is £70 on each was saved; in 24 the sum of £1680 would thus be saved, which, at £100, would give 16 additional Clergymen, or 62 instead of 46, the number in 1840. How far the adoption is wise may be justly questioned.

8.—H.

SURPLUS FOR 1845.

(*Extract.*)

“I hereby certify, in conformity with the requirements of the 8th Section of “the Act of the Imperial Parliament of 3 and 4 Victoria, ch. 78, that out of “the interest and dividends accruing from the investment of the proceeds of “all the Clergy Reserves sold under the authority of the Imperial Act 8 Geo. “IV., entitled, ‘An Act to authorise the sale of part of the Clergy Reserves in “the Provinces of Upper and Lower Canada,’ that there will be applicable for “the current year, 1845, to the Church of England in Upper Canada, the sum “of £9,912 0s. 0d. Sterling.”

(Signed)

W. MORRIS,
Receiver General.

16th June, 1845.

9.—I.

RENTS AND INTERESTS OF CLERGY RESERVES FROM 1841 TO 1845 INCLUSIVE.

				Currency.
Interest received on sales of Clergy Reserves in the year 1841, £				3625 15 0
Do	Do	Do	in 1842,	4594 15 3
Do	Do	Do	in 1843,	3644 15 6
Rents	Do	Do	in 1843,	1470 16 1
Interest	Do	Do	in 1844,	8272 4 10
Rents	Do	Do	in 1844,	2725 10 10
Interest	Do	Do	in 1845,	8954 18 8
Rents	Do	Do	in 1845,	6622 15 10
Interest on sales of Clergy Reserves made under Act 8, Geo.				
IV. chap. 62, to this date in 1846.....				6576 11 1
Rents on Clergy Reserves to this date in 1846.....				9380 13 3
Interest on sales made under Act 3 and 4 Vic. chap. 78, to				
this date				5105 7 0
Amount of principal remaining unpaid on sales of Clergy				
Reserves, made under Act 8, Geo. IV. chap 62.....				117626 6 0
Amount of principal unpaid on sales of Clergy Reserves made				
under Act 3 and 4 Vic. 78				£84158 19 8

10.—K.

ESTIMATE OF THE CLERGY REVENUE OF UPPER CANADA FOR THE YEAR 1846.

Probable sum receivable from the Commissioner of Crown		Cy.	
Lands	£10,745	0	0
12 months dividends on £23,060 2s. 2d. in 3 per			
cent. consuls.....	£ 692	0	0
12 months do. in £106,700 0s. 0d. Stg., in U. C.			
Debentures in England, at 5 per cent.....	5,335	0	0
	£6,027	0	0
Premium on Exchange, 10 per cent.....	602	0	0
	Stg. £6,629	0	0
Equal in Currency to.....	£ 7,365	0	0
Total Revenue.....	Cy. £18,110	0	0

PAYABLE FOR STIPENDS.

For the Roman Catholic Clergy.....	Stg.	£1,500	0	0	
“ Wesleyan Methodists.....		700	0	0	
		£2,200	0	0	
Equal in Currency to.....		£2,444	8	11	
For the Clergy of the United Synod of the Presbyterian Church.....		636	7	0	
For the Rev. William Bell, Perth.....		117	2	2	
					3,191 18 1
Leaves to be divided between the Churches of England and Scotland, in Upper Canada.....					£14,918 1 11
3rds. for the Church of England.....		£9,945	7	11	
1rd. for the Church of Scotland.....		4,972	14	0	
Out of which the Stipends are to be paid.....		£14,918	1	11	

W. M.

R. G. O., 31, March, 1846.

11.—L.

STATE OF THE CLERGY RESERVE FUND FOR 1847.

State of the New Clergy Revenue Fund of Western or Upper Canada for the year 1847, arising from Interest on the proceeds of Sales of Clergy Reserved Lands, made in virtue of the Act of Imperial Parliament 3 & 4 Vic. Cap. 78, and invested in Provincial Securities, &c.

1847

July. Interest on Debentures.....		£945	0	0
Dec. Do. on do.		945	0	0
“ Do. on do.		534	10	7
From Commissioner of Crown Lands, Interest on Instalments		1065	17	5
		£3490	8	0

Under the provision of the Act 3 & 4 Vic. Cap. 78, the Church of England is entitled to 2-6th shares of the above sum, equal to £1163 9 4

The Church of Scotland is entitled to 1-6th share, equal to..... £581 14 8

The remaining 3-6ths parts equal to..... £1745 4 0

To be applied as provided by the 7th Section of the Act.

There has been paid out of this amount to the Ruling Elders and Committee of Joint Congregations of South Gower, Oxford, and Mountain in connection with the Synod of the Presbyterian Church of Canada..... 50 0 0

Leaving for future application..... £1695 4 0

Less the sum of..... 946 18 4

(Taken to pay off advances to R. C. C. from the allotments of the Churches of England and Scotland)

Balance..... £748 5 8

(Signed) JOS. CAREY,
Deputy Inspector General.

Inspector General's Office,
Montreal February 18th, 1848.

12.—M.

STATE OF THE CLERGY RESERVE FUND FOR THE YEAR 1847.

State of the Clergy Reserve Fund, of Western or Upper Canada, for the year 1847, arising from interest and Rents on the proceeds of Sales, and Leases of Clergy Reserve Lands, made under the authority of the Act of the Imperial Parliament 8 Geo. 4, Chap. 4—viz.:

1847.

March 14th,	Received from the Commissioner of Crown Lands, for Interest on Credit Sales.....	£	451	5	8
“	do. Rent of Leased Lots.....		1,719	2	10
March 29th,	do. do. do. do.		1,500	0	0
May 20th,	do. Interest on Credit Sales.....		1,800	0	0
“	do. Rents of Leased Lots.....		1,500	0	0
	Proceeds of Exchange for Dividends on Invest- ments in England, for the half year, to 1st July, 1847.....		3,774	18	8
July 7th,	Bank of British North America, Interest on De- bentures,.....		380	0	0
August	Proceeds of Exchange for Balance due by Glynn & Co.,.....		367	9	2
August 9th,	Commercial Bank, Interest on Debentures.....		408	13	6
Sept'r 13th,	Commissioner of Crown Lands, Interest on Credit Sales.....		1,500	0	0
	do. Rents of Leased Lots... ..		1,000	0	0
Oct'r 25th	Commissioner of Crown Lands, Interest on Credit Sales.		1,000	0	0
	do. Rents of Leased Lots.....		1,000	0	0
	Proceeds of Exchange on England for Dividends to 31st December, 1847.....		4,258	13	7
	Commissioner of Crown Lands, Interest on Credit Sales.....		1,689	12	6
	do. do.		1,161	17	2

1848.

January 27,	Bank of Montreal, Interest on Debentures to 31st ultimo.....		7	10	0
	Bank of British North America do.....		380	0	0

£23,899 3 1

Add balance due to this Fund by the Roman Catholic Clergy out of their Share of the new Fund.....		946	18	4
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£24,846 1 5

Amount of allowance paid to the Clergy of the Roman Catholic Church, for the year 1847..	£1,500	0	0
Allowance to the Rev. Wm. Bell, as Presbyterian Minister at Perth.....	100	0	0
	£1,600	0	0

Equal in Currency to£1,777 15 7

Amount of allowance paid to the Clergy of the United Synod of the Presbyterian Church...	565	13	0
	£2,343	8	7

£22,502 12 10

Leaving that sum to be divided between the Churches of Eng- land and Scotland, two-thirds of which amount for the Church of England, is.....		£15,001	15	3
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Carried forward..... £15,001 15 3

Brought forward.....	£15,001	15	3
On account of which there has been paid during the year,			
Salary of Venerable G. O. Stuart, as Arch-			
deacon of Kingston.....	£333	6	8
do. do. as Minister of the Church...	111	2	2
For Stipends and allowances of the Ministers of			
that Church, and Pensions to Widows of			
deceased Ministers.....	6,358	5	10
		£6,802	14 8
Leaves for the Church of England of the Surplus Revenues			
of 1847.....	£8,199	0	7
One-third of £22,502 12s. 10d. for the Church of Scotland, is	£7,500	17	7
On account of which there has been paid during the year, for			
Stipends and allowances to the Ministers of that Church..	570	0	0
Leaving for the share of the Church of Scotland to be. Cy.	£6,930	17	7

(Signed)

JOS. CAREY, D.I.G.

Inspector General's Office,
Montreal, 18th February, 1848.

13.—N.

ACCOUNTS FROM 14TH MARCH TO 25TH JULY, 1848.

The Clergy Reserve Fund appointed to the United Church of England and Ireland, in Upper Canada and administered under the directions of the Venerable Society for the Propagation of the Gospel in Foreign Parts. In account with their Treasurers the Honourable John B. Robinson and the Honourable Levius P. Sherwood, between the 14th March, 1848, and the 25th day of July, inclusive.

VOUCHERS.	Dr.	CURRENCY.
Date. No.		
1848.	To paid the under mentioned Clergymen in the Diocese of Toronto, under authority of the Secretary's letter dated 3rd December, 1847, being for their respective salaries for the half year ending 30th June, 1848, viz: dollars, 4s6d	
July 4 1	Rev. P. G. Bartlett, Carrying Place,.....	£50 0 0 55 11 1
" 2 2	" R. J. C. Taylor, Peterboro.....	50 0 0 55 11 1
6 3	" H. M. Alpine. Kemptville,	50 0 0 55 11 1
11 4	" Wm. Ritchie, Sandwich,	50 0 0 55 11 1
" 5	" W. H. Hobson, Chatham.....	50 0 0 55 11 1
13 6	" Matthew Kerr, March,.....	50 0 0 55 11 1
14 7	" J. A. Mulock, Carleton Place,.....	50 0 0 55 11 1
15 8	" J. Mockridge, Warwick,.....	50 0 0 55 11 1
" 9	To paid the Venerable Archdeacon Bethune, for his salary for the half-year ending 30th June, 1848, under authority of the Secretary's letter of the 3rd December, 1847, £150 sterling, at 4s. 6d. per dollar.....	166 13 4
	To paid the Rev. D. Blake. allowance for same period, per authority of the Secretary's letter of 3rd August, 1846, £35 sterling, at the par of 109½.....	42 11 8
	To balance of account.....	2,171 13 10
		5,825 7 6

VOUCHERS.	CR.	CURRENCY.
Date. No.		
1848.		
March 14 By balance from last account.....		2825 7 6
		<hr/> 2825 7 6

By Balance brought down..... £2171 13 10

(Signed) J. B. ROBINSON,
LEVIUS P. SHERWOOD.

*Treasurers for Upper Canada, of the Society for
Propagating the Gospel in Foreign Parts.*

Toronto, 25th July, 1848.

[TRUE COPY]
THOMAS CHAMPION.

14.—O.

ACCOUNTS FROM 26TH JULY TO 27TH NOV. 1848.

The Clergy Reserve Fund appropriated to the United Church of England and Ireland in Upper Canada, administered under the directions of the Venerable Society for the Propagation of the Gospel in Foreign parts. In account with their Treasurers, the Honorable John B. Robinson, and the Honorable Levius P. Sherwood, between the 26th day of July, 1848, and the 27th day of November, 1848, inclusive.

VOUCHERS.	DR.	CURRENCY.
Date. No.		
1848.		
Aug. 4 1 To paid the Lord Bishop of Toronto under Au- thority of the Secretary's letter, of 3rd July, 1846, for his Salary from 4th February, 1848, to 3rd August, 1848, £625 sterling, at the par of 109½ per cent.....		£ 760 8 4
" 29 2 To paid the Rev. William Bleasdel, for his outfit as a Missionary, under authority of the Society.....		60 0 0
Nov 11 3 To paid the Rev. Edward Lindsay Elwood, for his outfit as a Missionary under the same authority...		60 0 0
" 24 4 To paid the Rev. Richard Mitchell, for his outfit as a Missionary, under the same authority.....		60 0 0
To balance carried to account.....		£1231 5 6
		<hr/> £2171 13 10

VOUCHERS.	CR.	CURRENCY.
Date. No.		
July 26, By balance from last account.....		£2181 13 10

By balance brought down..... £1231 5 6

(Signed) J. B. ROBINSON,
L. P. SHERWOOD,

*Treasurers for Upper Canada of the Society for
Propagating the Gospel in Foreign Parts.*

[TRUE COPY.]
THOMAS CHAMPION.

15.—P.

ACCOUNT FROM 1ST JULY, 1846, AND 13TH MARCH, 1848.

The Clergy Reserve Fund appropriated to the United Church of England and Ireland in Upper Canada, and administered under the directions of the Venerable Society for the Propagation of the Gospel in Foreign parts : In account with their Treasurers—The Honble. John B. Robinson, Chief Justice, and the Honble. P. Sherwood. Between the 1st July 1846, and 13th March 1848, inclusive.

VOUCHERS.		DR.		CURRENCY.
1846				
Nov. 18	1	To paid the Rev. D. Blake for two years arrears of an increase of salary granted to him under authority of a letter from the Secretary of the Society dated 3rd August 1846, being for the period ending 30th June 1846, at £70 sterling per annum at the par of 109½ per cent.....	170	6 8
1847				
Jan'y 14	2	To paid do. being for increased salary as above, from 1st July to 31st December 1846, £35 Stg. at the par of 109½ under the same authority. ...	42	11 8
" 23	3	To paid the Right Rev. the Lord Bishop of Toronto under authority of the Secretary's letter of 3rd July 1846, being for two years salary as Bishop from 4th August 1844 to 3rd August 1846 at £1250 sterling per annum, deducting his net annual income of £796 as Rector of Toronto less £400 C'y per annum paid by him to his curate for the same period, the balance being £1628 Stg. at the par of 109½.....	1980	14 8
Feb'y 6	4	To paid the Lord Bishop of Toronto under the same authority for his salary from 4th August 1846 to 3rd Feb'y 1847 £625 Stg. at the par of 109½ per cent.....	760	8 4
June 30	5	To paid the Rev. D. Blake, being his increased allowance of salary from 1st January to 30th June 1847 at £70 per annum under authority of the Secretary's letter of 3rd August 1846 at the par of 109½ per cent.....	42	11 8
Augt. 6	6	To paid the Lord Bishop of Toronto under the authority of the Secretary's letter 3rd July 1846 for his salary from 4th February to 3rd Augt. 1847, £625 Stg. at the par of 109½ per cent....	760	8 4
" 9	7	To paid the Lord Bishop of Toronto for arrears of salary at £1250 sterling per annum from 4th August 1839, the time of his consecration, to 3rd August 1844, from which latter day his salary took date under the Society's resolution of the 19th June 1846, these arrears being directed to be paid by a Resolution of the Society passed 16th July 1847, deducting the Bishop's net annual income as Rector of Toronto, and also a temporary advance which the Society had made in the absence of any provision for the Bishop of the Diocese, the balance being the sum of £2570 sterling at the par of 109½ per cent.....	3126	16 8
1848				
Jan'y 10	8	To paid the Venerable Archdeacon Bethune for salary as Archdeacon of York from 1st Jan'ry to 31st December 1847 under authority of the Secretary's letter dated 3rd Dec. 1847 at £300 Stg. per annum at the par of 109½ per cent....	365	0 0
" 12	9	To paid the Rev. D. Blake, being his increased allowance of salary from 1st July to 31st Dec. 1847, under authority before mentioned, £35 Stg. at the par of 109½ per cent.....	42	11 8
Carried forward.....			£7291	9 8

VOUCHERS.		CURRENCY.	
	Brought forward.....	£7,291	9 8
Feb'y 10 10	To paid the Lord Bishop of Toronto for his salary from 4th August 1847 to 3rd Feb'y 1848 as per Secretary's letter of 3rd July 1846, £625 Stg. at the par of 109½	760	8 4
Mar. 2 11	To paid the Bank of Upper Canada for a Bill No. 9289, at 60 days, on Messrs. Glyn & Co., in favour of Ernest Hawkins for £1258 6 8 Stg. at 16 per cent. premium, dollars at 4s. 6d. each remitted to the Society to repay that sum advanced by them out of their proper funds to certain missionaries in Upper Canada in the years 1843, 1844, 1845, 1846 & 1847, and to be charged on the Clergy Reserve fund as directed by the Secretary's letter dated 3rd Dec., 1847,	1621	17 0
Jan. 2 12	To paid the Bank Upper Canada for a Bill, No. 9281, at 60 days on Messrs. Glyn & Co., London, in favour of Ernest Hawkins, or £1500 sterling at 16 per cent. premium dollars at 4s. 6d. each, remitted to the Society to repay that amount, advanced by them to the Lord Bishop of Toronto, for his Salary, from 4th August, 1839, to 3rd August 1844, five years, at the rate of £300 per annum, and chargeable on the Clergy Reserve fund, as directed by the Secretary's letter, dated 3rd Dec., 1847	1933	6 8
Mar. 14 13	To paid the Bank of Upper Canada under authority of the Secretary's letter, dated 3rd Dec. 1847, for monies advanced to sundry Clergymen in the diocese of Toronto, at the written request of the Lord Bishop of Toronto, between the 1st July 1846 and 23rd Oct. 1847—viz : 1846 For half year ending 30th June, 1846. July 2nd Rev. P. G. Bartlett, Carrying Place..... £ 50 0 0 " 3 " W. Ritchie, Sandwich..... 50 0 0 " 4 " W. H. Hobson, Chatham, Chatham 50 0 0 " 6 " J. Mockridge, Warwick..... 50 0 0 " 11 " M. Kerr, March..... 50 0 0 " 16 " R. J. C. Taylor, Peterboro'..... 50 0 0 Aug. 12 " F. Tremagne..... 50 0 0 1847 For half year ending 31st Dec., 1846. Jan. 12 Rev. J. Mockridge, Warwick..... 50 0 0 " 15 " P. G. Bartlett, Carrying Place..... 50 0 0 1847. Jan'y. 19 Rev. W. H. Hobson, Chatham..... £ 50 0 0 " 21 " H. McAlpine, Kemptville..... 50 0 0 " 23 " W. Ritchie, Sandwich..... 50 0 0 " 39 " M. Kerr, March..... 50 0 0 Feb'ry. 16 " R. J. C. Taylor, Peterboro..... 50 0 0 March 29 " John Mulock, Carlton Place... 25 0 0 1848. For the half year ending 30th June, 1847. July 9 Rev. R. J. Taylor, Peterboro..... 50 0 0 " 12 " W. C. Hobson, Chatham..... 50 0 0 " " " N. McAlpine, Kemptville..... 50 0 0 " " " N. Ritchie, Sandwich..... 50 0 0 " 13 " J. Mockridge, Warwick..... 50 0 0 " 24 " G. P. Bartlett, Carrying Place, 50 0 0 August 28 " J. Mulock, Carleton Place..... 66 13 4 Sept. 3 " M. Kerr, March..... 50 0 0 Dollars at 4s. 6d. each, sterling. £1141 13 4	£ 1268	10 4
Carried forward.....		£12,900	12 0

Brought forward.....£12,900 12 0

VOUCHERS.

CURRENCY.

To paid the undermentioned Clergy-
men in the Diocese of Toronto, un-
der authority of the Secretary's let-
ter, dated 3rd December, 1847, being
for their respective Salaries for the
half year ending 31st December,
1847, viz:

1848.	Dollars at 4s. 6d. each, sterling.								
Janury.	Rev. P. G. Bartlett, Caarying Place, £	50	0	0	£	55	11	1	
	“ W. Ritchie, Sandwich.....	50	0	0		55	11	1	
	“ H. McAlpine, Kemptville	50	0	0		55	11	1	
	“ R. J. C. Taylor, Peterboro.....	50	0	0		55	11	1	
	“ W. H. Hobson, Chatham.....	50	0	0		55	11	1	
	“ J. Mockridge, Warwick.....	50	0	0		55	11	1	
	“ J. Mulock, Carleton Place.....	50	0	0		55	11	1	
	“ Kerr, March	50	0	0		55	11	1	
	To balance.....				£	2825	7	6	
						£16145	8	2	

1846.	CR.								
Nov. 25	By Cash amount of Warrant received from the Receiver General of the Province.....	£	4620	15	4				
1847.									
Feb'ry 6	By .....Ditto.... Ditto.....		11137	19	10				
“ 19	By Cash received from the Honourable Right Rev. Lord Bishop of Toronto.....		354	19	8				
1848.									
March 6	By Cash refunded by the Venerable Archdeacon Bethune, being the difference over paid to him on the 10th January, 1848, between £300 ster- ling, at the par of 109½, and £300 sterling dol- lars, at 4s. 6d. each, the latter being the true sum due.....					31	13	4	
						£16145	8	2	

(Signed) J. B. ROBINSON,
LEVIUS P. SHERWOOD,
*Treasurers for Upper Canada of the Society for
Propagating the Gospel in Foreign Parts.*

[TRUE COPY.]
THOMAS CHAMPION.

No. 16.—Q.

ESTIMATE OF PROBABLE REVENUE.

Estimate of the probable Revenue of the Clergy Reserve Funds applicable to
the Church of England in Upper Canada.

Interest on Investment on account of sales made prior to the passage of the Clergy Reserve Act.....	£10,250	0	0		
Interest on balance of sales not invested.....	5409	0	0		
	£15,659	0	0		
Church of England proportion of 2-3rds.....				10,439	6 8
Carried forward.....	£10,439	9	8		

Brought forward.....	10,439	6	8
Church of England proportion of 1-3rd of the Revenue from the Investment of the pro- ceeds of the new sales.....	1,500	0	0
Do. proportion of 1-3rd of the Revenue to be derived from arrears of payment on new sales.....amounting to	£193,000	0	0
5 per cent.	9650	0	0
Proportion of 1-3rd to Church of England...	3,216	13	4
Lands unsold, say 1,450,000 acres.....@ 15s.	£1,087,500	0	0
5 per cent.	54,375	0	0
Proportion of 1-3rd to Church of England....	18,125	0	0
Ultimate available income if invested @ 5 per cent.....	£33,281	0	0

NOTE. It seems probable that future investments may be made at 6 per cent. which would add about £6,000 per annum to the Revenue.

It is impossible to calculate the present income with any thing like accuracy, as large sums are paid in for rents, and interest which are principally on account of arrears. The income however may safely be estimated at £12,500 per annum. The present annual charge is £6319 8 10 Cur'y or £5687 10 0 Stg., which would leave a surplus of £6180 11 2 Cur'y at the disposal of the Society for Propagating the Gospel in Foreign Parts.

F. HINCKS,
Ins. Gen'l.

17.—R.

STATE OF THE CHURCH IN THE DIOCESE OF TORONTO AND MEANS OF SUPPORT IN JANUARY, 1849.

Clergymen employed in the Diocese.....	131		
Of whom supported by the Clergy Reserve Fund.....	44		
Of these at a Stipend of £170 per annum...	22	£3,740	0 0
at 100 do. ...	20	2,000	0 0
at 127 10s. do. ...	1	127	10 0
at 140 do. ...	1	140	0 0
	44		£ 6,007 10 0
Pension to one retired Missionary.....		£ 100	0 0
Pension to seven Widows at £50 per annum each		350	0 0
Archdeacons, two, as these have always been at £300 each.....		6000	0
The Bishop of Toronto.....		1,250	0 0
			£2,300 0 0
The total charge on the Clergy Reserve Fund would appear to be.....			£8,307 10 0
Clergy supported by other sources....	87		
By the Society for the Propagation of the Gospel in Foreign Parts.....	50	5,000	0 0
By various sources within the Diocese.32 at least		3,200	0 0
By the Rev. Mr. Waddilove.....	2	200	0 0
By the New England Society, in Lon- don.....	3 at least	500	0 0
			£8,900 0 0
			£17,207 10 0

The apparent expense of the Church Establishment in the Diocese of Toronto, exclusive of various grants and donations by the Society for the Propagation of the Gospel, such as outfits to Missionaries, the Theological College, purchase of Land, Building of Churches and Parsonages, Catechists Gratuities, &c., &c., &c.....

£17,207 0 0

SUPPOSED INCOME.

The proceeds of the Clergy Reserve Fund from all sources, including new and old Sales cannot be taken (Inspector-General says,) any more for the present.....£11,500 0 0

The Society for the Propagation of the Gospel to their Missionaries..... 5,000 0 0

From various resources within the Diocese, as above..... 3,200 0 0

From the Rev. W. J. D. Waddilove, besides frequent donations to build Churches and Parsonage, and presents of books for distribution..... 200 0 0

The New England Society expends on their Missions and School of Industry, &c., nearly £1,600; and on their Missionaries, out of this, at least..... 500 0 0

£20,400 0 0

Apparent balance in favour of income, but which wholly depends upon the continuance of the grants of the Society for the Propagation of the Gospel in Foreign Parts, for were they to withdraw the five thousand pounds which they pay to their Missionaries, there would be an actual deficiency

£3,192 10 0

The only charge on this balance yet decided upon by the Society, is a grant to the Theological College at present at Cobourg of..... 1,000 0 0

The charges now recommended are estimated as follows: Scheme for increase of Salaries:... 1,100 0 0

To pay all the Salaries in British Sterling..... 1,200 0 0

To the Widows' Fund.... 500 0 0

£3,800 0 0

Deficiency..... £607 10 0

Errors excepted.

18—S.

CLASSIFICATION OF THE CLERGY TO MEET THE RECOMMENDATIONS.

Class 1st.

Clergymen having Stipends of £170.

NAMES.	PARISH.	NAMES.	PARISH.
1. Anderson, J.	Fort Erie.	12. Givins, Saltern ...	Bay Quinte.
2. Armour, S.	Cavan.	13. Grier, John	Belleville.
3. Bethune, A. N.	Cobourg.	14. Grout, G. R. F.	Grimsby.
4. Blake, Dominic ...	Thornhill.	15. Gunning, W. H. ...	Elizabethtown.
5. Blakey, Robert ...	Prescott.	16. Harris, M.	Perth.
6. Burnham, Mark ...	St. Thomas.	17. Leeming, Wm. ...	Chippewa.
7. Boswell, E. J.	Williamsburg.	18. McAulay, Wm. ...	Picton.
8. Creen, Thomas ...	Niagara.	19. Palmer, Arthur ...	Guelph.
9. Cronyn, B.	London.	20. Patton, Henry	Cornwall.
10. Deacon, Job	Adolphustown.	21. Rolph, Romain ...	Osnabruck.
11. Evans, Francis ...	Woodhouse.	22. Stuart, G. O'Kill ..	Kingston.

Class 2nd.

Clergymen who have served in the Diocese as Presbyters, twelve years and upwards, at a stipend of £100, recommended to be raised to £150 sterling.

Bettridge, W.....	Woodstock,.....	1832	McMurray, Wm.	Dundas.....	1833
Brough, Charles C.	London,.....	1832	Magrath, James	T'p. of Toronto,	1827
Denroche, E.....	Brockville,	1833	Padfield, James	Beckwith,	1833
Flood, Richard	Delaware,.....	1833	Shortt, Jonathan	Port Hope,.....	1833
Mack, Frederick...	Amherstburg...	1830			

Class 3rd.

Who have served in the Diocese as Presbyters, nine years and upwards, at a stipend of £100; recommended to be raised to £125 sterling.

NAMES	PARISHES.	NAMES.	PARISHES.		
1. Atkinson, A. F.	St. Catharines	1837	9. Hill, B. C. Grand River.	1839	
2. Campbell, R. F.	Goderich.....	1839	10. Kennedy, T. S..	Darlington,...	1840
3. Elliott, F. G. ...	Colchester ...	1840	11. O'Mara, F. A....	Mahnetooah-	
4. Fuller, T. B. ...	Thorold.	1839		neng.....	1840
5. Geddes, J. G. ...	Hamilton.....	1839	12. Osler, F. L. ...	Tecumseth,...	1839
6. Gibson, John...	Georgina... ..	1840	13. Street, Geo.C...	Port Stanley,..	1840
7. Hallen, G.....	Penetanguishene.....	1840	14. Taylor, R. J. C.	Peterborough,	1839
8. Harper, W. F. S.	Bath.....	1837	15. Usher, J. C.....	Brantford.....	1839

The second and third classes are not given as perfectly correct, alterations may take place, either in adding or omitting, under a more rigid examination, before a final list is made out upon which the salaries would afterwards be paid. The means of settling the exact time of service of each Clergyman named, were not all within my reach.

19.—T.

TABLE OF THE DIOCESE OF TORONTO.

DISTRICTS,	Population.	Townships.	Clergy in Towns.	Clergy serving including those in Towns.	Additional Clergy required.
Eastern	38653	12		4	14
Ottawa.....	10346	10		1	4
Johnstown.	43326	15	1	5	15
Bathurst.....	30402	24	1	5	10
Dalhousie.	25474	10		3	9
Prince Edward.....	18661	6		3	6
Midland.....	48918	23	6	13	11
Victoria.	23133	12	1	3	7
Newcastle.	47189	14	1	6	17
Colborne	21379	19	1	3	7
Home.	106354	24	7	22	20
Simcoe.....	23060	23		5	6
Niagara	47664	20	1	12	11
Gore	57577	18	2	11	14
Wellington.....	41177	27	1	2	8
Brock	29219	12	1	5	9
Talbot	15716	19	1	3	4
London.....	46536	17	1	9	13
Huron.....	20450	21	1	2	6
Western	26479	28	2	9	4
Indian Lands and Territory			5	5	
	721144	334	33	131	195

REMARKS.—In the column marked additional Clergymen required, it is assumed that we have one-fourth of the population in every District; (we have

more in towns and large villages,) and that we ought to have a Missionary for every hundred families; because, scattered as they are over a great extent of country, it is more difficult to attend to their spiritual wants than to three times the number in a town. But we must proceed as the ancient Missionaries did, and gradually approximate till we reduce the Diocese into something like very large parishes.

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THE

1881

1881

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Printed at the Diocesan Press, "Church" Office, Toronto.

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Address

FROM THE CLERGY OF THE ARCHDEACONRY OF YORK,
TO THE
LORD BISHOP OF TORONTO,
WITH HIS LORDSHIP'S REPLY.

TO THE
LORD BISHOP OF TORONTO,

May it please your Lordship:

We, the undersigned Clergymen of the Archdeaconry of York, beg most respectfully to thank your Lordship for the information in regard to the secular state of the Church in the Diocese of Toronto, which you were pleased to give to the deputation appointed, according to your Lordship's desire, to wait on your Lordship on the 24th of last month.

We desire, also, to avail ourselves of this opportunity of gratefully acknowledging the unremitting exertions of your Lordship to promote the extension of the Church in this portion of our Lord's vineyard, and the unwearied zeal with which your Lordship has discharged the arduous duties of the Episcopate.

There is, however, one portion of your Lordship's statement which we feel obliged to notice, and we entreat your Lordship to believe that we do so solely from a desire to re-establish that affectionate and cordial understanding which should ever prevail between the Clergy of a Diocese and the chief Pastor whom God has called to preside over them.

Your Lordship, in your address to the deputation, feelingly alluded to the difficulties with which many of the Clergy have had to contend, from the pressure of painfully straitened circumstances.

While there did not appear to be any means of alleviating this distress, those of us who felt its pressure endeavoured patiently to endure their privations; but, when a portion of the Clergy Reserves was finally set apart for the maintenance of the Church, a hope was entertained by many of the Clergy that they would soon receive a measure of relief. Time passed on, and the hope was not realized, and, not being in possession of any information with regard to the state of the Clergy Reserve Fund, a feeling of anxiety sprang up among some of us, a feeling which was greatly increased by rumours which prevailed.

Under these circumstances, and in order to obtain the desired information, by approaching your Lordship as a body in the most respectful manner, a requisition to the Archdeacon of York was signed by several of the Clergy, requesting him to convene a Meeting of the Clergy within his Archdeaconry at the earliest convenient opportunity, in order to devise the most suitable mode of approaching their Diocesan, to solicit his influence with the Society for the Propagation of the Gospel in Foreign Parts, to obtain an increase of the Salaries of the Clergy: and some of us deemed the subject of sufficient importance to call for an expression of opinion on the part of their congregations.

The proceedings of such of us as so acted have incurred your Lordship's disapprobation, and called forth your Lordship's censure; and we fully recognize your Lordship's right to reprove your Clergy whenever you may deem their conduct or proceedings deserving of rebuke.

Those of us, however, who took part in the proceedings referred to, can with truth disclaim the remotest intention of exciting an unkind feeling towards your Lordship, or the Society for the Propagation of the Gospel in Foreign Parts.

Veneration for your Lordship's office and person, and gratitude to a Society, to which the Church of God on this continent is so largely beholden, alike forbid the existence of such a feeling even for a moment; and, we trust, your Lordship will be pleased to signify in such a manner as you may deem advisable, that whatever be your Lordship's judgment on the conduct of any of our number, you acquit them of being actuated by unworthy motives, of want of attachment to their Church, or of intentional disrespect towards yourself.

That it may please God to bless your Lordship abundantly, "to lengthen the cords, and strengthen the stakes" of our beloved Church in this Diocese, so that under the Divine blessing she may continue to be "a praise" among the other Colonial Churches of the British Empire, and so to take away every thing that may hinder Godly concord, that we may with one heart and one soul, give ourselves to the promotion of "pure and undefiled religion," is the prayer of your Lordship's faithful and dutiful servants,

Francis Evans,
Mark Burnham,
D. E. Blake, —
Richard Flood,
James C. Usher,
Fred. D. Fauquier,
James Mockridge,
St. George Caulfeild,
Jno. Bell Worrell,
M. Boomer,
J. Gamble Geddes,
T. B. Fuller, —
A. F. Atkinson,
Thomas Creen,
William McMurray,

Chas. C. Brough,
Benj. Cronyn, —
William Bettridge,
Thomas Greene,
Arthur Palmer,
Geo. C. Street,
Thomas B. Read,
Henry Revell,
C. Ruttan,
Thos. W. Marsh,
G. M. Armstrong,
W. Leeming,
Chas. Leycester Ingles,
Donald Fraser, (by consent.)

February, 1849.

REPLY.

Reverend Gentlemen :

The address which you have had the kindness to present to me, relieves me from much anxious concern for the welfare of the Church, which I believed to be endangered, by recent occurrences, and you may be assured that I appreciate justly the feelings which have induced you to unite in so full a disavowal of any such motives or intentions, as it appeared to me might with too much reason be connected with proceedings so unusual in our Church.

It is highly satisfactory to me, to find that I am only to attribute it to an error in judgment, that by any of my Reverend Brethren who have now addressed me, a course was unfortunately resorted to for advancing a claim (and especially a pecuniary claim), so little in accordance with usage among us, and so unlikely to be successful for promoting the end in view.

I lament that it should have been forgotten for a moment, that the duty which the Imperial Parliament, in its discretion, thought proper to commit to the Venerable Society for the Propagation of the Gospel, of applying a certain portion of the proceeds of the Clergy Reserves to the support of the Church in this Diocese, must be discharged upon the Society's own responsibility, and could not with propriety be delegated by them to any other authority.

You will, too, I am assured, my Rev. Brethren, agree with me in thinking, that that excellent Association would forfeit much of its claim to our respect and confidence, acquired by ages of disinterested and benevolent exertions, if it could allow itself to be influenced in the discharge of its trust by measures, which must appear to the world intended to deny to it the exercise of a perfectly free and unconstrained judgment.

The Society cannot but be painfully aware that the incomes of the Clergy in this, as well as in the other British Provinces of North America are, in general, inadequate to their comfortable support; and they have also the best means of knowing how large a portion there is of Upper Canada in which the members of the Church of England are still wholly without the advantage of having a settled Pastor among them, and are therefore destitute of the means of religious instruction.

To what extent the claims arising from these deficiencies can be reconciled, and to which of the two objects, and in what degree the Society should give the preference, will necessarily engage the anxious deliberation of its members.— And they are, happily, not strangers to the cases of their Missionaries, but, on the contrary, must be perfectly well able to appreciate the force of every claim and the weight of every argument on which they can be asked to decide.

If there be any individual Clergyman in this Diocese who desires to place his case before the Society as one resting upon peculiar grounds, from the nature of his engagement with them, or who may wish to urge upon their attention arguments which would be more general in their application, I will always give facility to the transmission of such statements.

In the meantime, my Rev. Brethren, I take with pleasure this occasion to assure you of my grateful sense of the kind and cordial support which I have hitherto received from the Clergy as a body, and to express my gratification that by your unreserved and affectionate disclaimer of any motive or feeling which could afford just ground of exception, you have banished all unpleasant recollection of proceedings which seemed to threaten the peace and security of the Church.

We have, my dear brethren, an almost boundless field for exertion before us, exertion in a cause which imposes the highest duties and calls for the devotion of every faculty in the purest spirit of love and obedience.

How long we shall any of us be allowed, by the good Providence of God, to labour in our sacred calling, we cannot tell; but we must all see and feel that there is more to be done in our generation in this wide-spread Diocese, than can

be done by a disunited Clergy, and that we are not living in times and under circumstances when we can, without ruin to the cause of religion, exhibit the appearance of strife and dissension within our own pale.

Let then the cloud, my Rev. Brethren, which has for a moment darkened our horizon, pass away as if it had never been; and let us return as men of peace, and faithful shepherds of the flock of Christ, to devote our powers and faculties with renewed vigour to the extension of his kingdom, and the breaking down the strong holds of our spiritual enemy.

Be assured that where mutual reverence and esteem prevail, the kindlier affections of our nature are awakened and exercised; our charity is improved and enlarged, and the efficiency of our ministrations more happily promoted.

And let us all remember, that if brotherly love is to prevail among us, and effective discipline to be established, it can only be where the Bishop and his Clergy can communicate to each other their thoughts, feelings, hopes and wishes in a friendly spirit, neither too much mingled with authority on the one hand, nor with too much intrusiveness on the other, but frequently, affectionately and confidentially, to the mutual profit and comfort of both parties, and the great benefit of the Church in which we serve.

And may our blessed Lord breathe into our hearts the spirit of harmony and peace, so that all speaking the same thing, and being joined together in the same mind and in the same judgment, we may give our undivided attention to the great end of our ministry, the promotion of His glory, through the salvation of the Souls of men.

JOHN TORONTO.

Toronto, 12th March, 1849.

PASTORAL LETTER,

TO THE

CLERGY AND LAITY OF THE DIOCESE OF TORONTO,

ON THE SUBJECT

OF

THE CHOLERA.

BY

JOHN, LORD BISHOP OF TORONTO.

TORONTO:

PRINTED AT THE DIOCESAN PRESS.

1848.

THE CHOLERA.

TO THE CLERGY AND LAITY OF THE DIOCESE OF TORONTO

MY DEAR BRETHREN,—

From the recent intelligence by the Royal Steamers we learn that the Cholera, after ravaging a large portion of Asia, and progressively advancing over the western part of Europe, has at length reached our Parent State, and commenced its destructive career in London, Edinburgh, and other places of the United Kingdom.

Hence it may be looked for in this country, by the way of the United States, or early in the spring by that of Quebec, unless stayed by the hand of Almighty God.

The two former visits of this terrible calamity in 1832 and 1834, are still remembered in this Diocese with fear and sadness, and more especially in this city. God forbid that we should a third time witness the scythe of the destroyer sweeping away our friends and neighbours as the winds scatter the leaves of the forest.

Had he confined himself to the old, the decrepid, and infirm, our dismay might have been less; but his iron-hand seized on the vigour of manhood, and quenched in death the

sprightliness of youth; the smiles and weakness of childhood offered no protection—old and young of both sexes were levelled, and even the cradle yielded its victims of innocence and beauty.

Anxious were the days, and sleepless and tedious the nights of that dismal period. The pestilence found us, in a great measure, unprepared, for it had been confidently asserted that we were too far distant from Europe, and that the malady would exhaust itself before it could reach the American shores: it was, therefore, thought by many absurd to be alarmed, or to expect its appearance in this inland country.

Yet it came in its most terrific form, before we had acquired the requisite knowledge, or the means of mitigating its virulence.

Thanks to God, we have on this occasion full warning, and former experience leaves little or no doubt of its approach. Accordingly precautions are already being taken to secure the body against its fatal influence. But is this all? Are the interests of the body to be cared for, and those of the soul neglected?

Not that human precautions are to be overlooked, much less treated with indifference, for it is our duty to make reasonable and salutary preparation, and to use every means in our power to preserve ourselves and dependants from impending danger; but all we can *do* will be of no avail if unattended with the Divine blessing, and therefore ought we most earnestly to pray that He, by whom Nations rise and fall, flourish and decay, may be pleased, notwithstanding our manifold transgressions, to turn away the plague from our shores, or mercifully to mitigate the same, should it unfortunately arrive.

At this moment the civilized world presents a spectacle of contention, profaneness, and infidelity, to which the sad history of our race furnishes no parallel. Europe is convulsed from one end to the other—the foundations of society are laid bare, and all the elements of peace and order seem to disappear.

And may it not be to arrest this torrent of ungodliness that God permits His severe judgments to go abroad. Already have we seen civil war and famine in fearful activity, and now the Pestilence advances in all its terrors. Not that even these terrible Messengers of heaven are sufficiently powerful to soften the stony heart of fallen man, and to give him the heart of flesh, yet they are means often used by God, in His moral Government, doubtless for the wisest purposes, and sometimes with visible effect, as in the case of Nineveh; but, alas, at times in vain, as in the case of Ephraim, who was let alone with his idols.

Now the great preparation for all these evils, and which alone can enable us to possess our souls in patience, amidst the misery and convulsions of the world, is continual prayer, both public and private, to Him in whose hands are the issues of life and death.

Prayer is rewarded by a confidence which drives out fear, sustaining us by a present sense of protection in the time of peril. And I feel assured that were any kingdom, province, city or family, to assemble from time to time in humble prayer, confessing their sins, as the people of Nineveh did, the same happy result would ensue. To meet in our Churches, where we ourselves and our children have been baptised, and from which, in holy devotion, we have followed our parents and neighbours to the tomb, and to accompany God's Ministers with our heart and voice, beseeching Him, through the merits of His blessed Son, to avert the Pestilence, against which no art of man can avail, would at once heal the wounded spirit, strengthen the feeble minded, and raise the weeping eye from earth to heaven. Moreover, such a general and sincere act of devout humiliation would elevate and sanctify the whole bearing of Society, abash the ridicule of the wicked, and force upon them thoughts of another world.

The great leading iniquity of the passing age, and of which the wars and tumults now agitating Europe are the natural fruits, is the practical and systematic separation of

religion from secular knowledge in the education of youth. This fatal error poisons all the principles of moral life in their source, and hastens the course of all that is good and holy in society rapidly downwards. It commenced with the first French Revolution nearly sixty years ago, and since that time it has been the great object of literary men in France, Italy, and Germany to promote its adoption. To exalt the arts and sciences, and to ridicule the Gospel, to consider the present world every thing and the future nothing, have been long deemed the proofs of an elevated and liberal mind. Hence all reverence for God and religion, which can alone sanctify and give energy to social and domestic life, is banished from those unhappy countries, and in their stead degrading impiety, and the most revolting corruption of manners triumph without control. The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it, but wounds and bruises and putrefying sores. The nations have despised God, and trampled on His revelations, and therefore He has left them to their own devices.

There appears not at this moment among the nations of Europe, Great Britain alone excepted, one single rallying point, or even the germ of hope towards the establishment of future order and tranquillity. Anarchy, fierce contentions, and social desolation, have so strongly set in as to overpower every opposition, nor can there ever be the slightest expectation of a change for the better till the religion of our Saviour becomes again, as it formerly was among all Christian communities, the foundation of Education.

What is the general aspect of society even in those places where some semblance of order yet remains? Does it not exhibit too generally intense selfishness on the part of the wealthy, without regard or sympathy for those below them; and do not the latter breathe dogged and mortal hatred against their superiors, and a spirit of insubordination, turbulence and discontent, ready to proceed at any moment to insurrection, pillage and blood.

To fear God and honour the King and those in authority, is a maxim now seldom heard either among the wealthy or the poor, because it calls upon them for the conscientious discharge of their respective duties.

Alas ! society, even in its more decent forms, as beheld in those nations which have still the appearance of cohesion, exhibits slender marks of religious and moral action. Pass through their cities and ask what forms the desire of every heart, and the subject of every conversation, and you will find it to be gain—gain—the present world every thing, the future nothing. No thought or wish soaring above the perishable objects around them. And yet every where you find great intelligence, sagacity, skill, and perseverance put forth, and a keenness of perception, neither obtuse nor unobservant, but nevertheless so blinded and fascinated with the things of time, as totally to exclude those of eternity.

These busy and care-worn countenances daily behold their friends and companions dropping around them, and they well know that the moving mass of life, of thought, of ambition and avarice that is before them, will soon compose a heap of dust, of which they themselves will form a part ; but they cannot bear to dwell upon contemplations so terrible, or to think that all must quickly share in the scenes of that eternity, whose important interests fail in the passing hour to arrest a moment's attention. Now, this sad state of things arises from the neglect to impress on the mind of the child the principles of religion, and to train him to their practice. God is banished from their thoughts, the influence and reign of evil extends without opposition ; and this, perhaps the last attempt of the Prince of darkness to regain his dominion over this lower world, appears for the time the most successful of his devices.

But though all at present seems dark and gloomy, and the powers of the earth are seen marching under his banner, he shall be humbled in the dust, and the Cross shall rise above every temporal and spiritual enemy. The struggle may be fierce and long, and perhaps generations may have to suffer

the most afflicting calamities before this happy consummation; but to the eye of Faith the victory is already accomplished.

This device of Satan which separates religious from secular knowledge, was imported into Great Britain from the continent of Europe about 1804; but blessed be God, it has from the first been successfully resisted. Churchmen felt that to divorce Christianity from Education, was to separate the Soul from the body; even that which God himself had joined together from the beginning; and therefore, the Bishops and Parochial Clergy, warmly supported by the Laity, set themselves sternly in opposition to its progress, by establishing the National Society for the instruction of the poor, whose first axiom is "That there can be no Education worthy of the name without a religious basis," and in this way a state of things was brought about infinitely more healthy and spiritual than is to be found in any other Christian nation.

In these National Schools the Bible is read and explained; the Catechism carefully taught, and the hearts and minds of the children impressed, and rendered familiar with those doctrines and precepts, by which alone we can be made wise unto salvation.

Not that the Parent State has altogether escaped unscathed from this moral contagion, for we must confess, with shame and sorrow, that before so much good could be effected many had been corrupted; yet the great mass of the people may be pronounced comparatively safe.

Would to God that the influence of this wicked device of separating the babes of the flock from their Saviour had been equally impotent in this Colony as it has been in the Fatherland. But here it is cherished in high places. Hence the low state of religion, and the divisions and contentions among its members. The desecration of the Sabbath, the irreverence so generally manifested to holy things, till even the appearance of religion is driven from our Legislative Halls, where the voice of prayer is now unheard; and where no blessing is implored on their deliberations, or any recognition of God in Christ in any of our public doings.

In such a state of things it becomes the Church to stand in the gap, and in humble dependence upon Divine aid to present, as her Mother in England has done, an effectual barrier in this Diocese to that corrupt education which excludes religion, and to announce the dangerous position of those, whether lukewarm friends or open enemies, who treat truth and error alike, and are as much disposed to befriend the adversary as the friend of Christ. To the Church it belongs to imbue the young of her flocks with the faith and love of Christ; to teach them full and cheerful obedience to their parents, and the willing and conscientious performance of all the relative and social duties.

Much is said of rights in the present unreasoning age, and little of duties; but in the religious mind they are reciprocal, and neither peace nor happiness can be enjoyed till both are freely recognised and in active operation.

Are we rich and powerful? Then ought we to discharge in meekness the duties inseparable from wealth and power. Our wealth is a trust conferred upon us by God for the good of the community, and our power to increase its comfort and happiness.

Are we poor? It is the portion assigned us, for the time at least, by God, and demands on our part patience, forbearance, submission and obedience. Were Christian principles to prevail there would be still rich and poor, weak and strong, as indeed there ever must be, but all would be brethren, all satisfied with their lot, and all happy.

But we now turn to the more immediate object of this letter, the probable appearance of the Cholera at no distant period. And let us not despond at this awful prospect, for the Lord God Omnipotent reigneth, and notwithstanding the falling away of many, we trust that we have still thousands of true hearts among us, as there were in the gloomy days of Elijah, prepared to resist the world, the flesh, and the devil.

Our Holy Catholic Church still spreads aloft her banner of love over the land, and God stands pledged that the gates of hell shall not prevail against her. She offers to all a refuge from the storm; and should her believing members be comparatively few in number, yet she may supply her twenty, or at least her ten righteous persons to save us from this approaching destruction, and shew by their courage and untiring works of love and mercy, to an unbelieving world, that they who rest upon God in Christ enjoy a confidence which can never be broken, and which is able to sustain them under the most afflicting calamities. Nay, such feel themselves sheltered in the bosom of infinite mercy; and they are prepared and ready to meet every contingency, not only poverty and sickness, but even death itself, as the messenger that conveys them to the more immediate presence of their Redeemer, and the long sought rest of His eternal kingdom.

And should you at any time fall into darkness and despondency, say not, that your sins are too many and grievous to be forgiven, and that the Pestilence will find you naked and without hope. For though repentance deferred to the last gasp be a most discouraging thing, and a sick bed or the time of God's visitation not a fit hour for making our peace with our Redeemer—yet even then, blessed be our Father in heaven, the door is not absolutely shut, nor is repentance forbidden—nay it is not even at such a time unlawful, nor does this late period make it insincere, although our sin has been grievously aggravated by delay, and it may seem to others as well as to ourselves, not a little suspicious. The Prodigal never thought of returning to his Father till he was ready to perish. And Christ seems to relate the parable to meet among others, such cases as must frequently happen in times of pestilence, that He may touch with hope the hearts of the greatest sinners, and make them aware that He will receive them, however late, and by whatever necessity or distress they are driven to Him, and that if they come with faithfulness of

heart He will in no wise cast them out, but graciously receive them. Do not therefore yield to despair, however sinful you may have been. Confide in your Saviour. Pray to Him for pardon, and He will hear you. Submit yourselves to His will, and be resigned in all things except one—the loss of your immortal souls. To this you must never be resigned, but you must strive night and day to obtain an interest in Christ—the remission of your sins, the sanctifying of your hearts, the saving of your souls, and then you shall be enabled, through the influence of His Holy Spirit, to perform your work, were it even at the last hour, and as Jacob said to the Angel “I will not let Thee go except Thou bless me,” neither ought you to leave off crying to Jesus, till you have made good your title to eternity.

But great as were the evils which the cholera brought upon us in its former visitations, and awful as is the contemplation of its return, we must not forget that it has been overruled by divine mercy for good, and been productive of many valuable social advantages, which are of a permanent character, and will yield much benefit to mankind, when the calamity itself shall have been long forgotten.

Not only have we become far better acquainted with the nature of the disease, and the means of its cure and avoidance, but it has been the cause of introducing many improvements which will add much to the physical comfort of the community. Far greater attention is now paid to the cleanliness of our towns and cities—to the purifying of the atmosphere, to the better ventilation of the houses of the poor—to the encouragement of temperate habits—to the supply of warm clothing to the needy, and nourishing and healthy food. The kind sympathy of the rich has been called forth to the assistance of their more unfortunate neighbours, and the distance between the different classes of society has been lessened by acts of generous kindness on the one side, and grateful acceptance on the other. Moreover it has been shewn that cholera, in its first stage, is by no means unmanageable by

simple remedies, and prompt recourse to medical assistance. One matter of great importance appears to be set at rest, namely, that cholera is not contagious, and that there is no risk in attending upon the sick and the dying. Now this is a most valuable discovery, for it will give confidence to the weak and timid to nurse their friends and neighbours, and the inmates of their families without fear or apprehension. During the two last visitations of the Pestilence, the poor were frequently much neglected. Pity was swallowed up by fear. The healthy members of the household got so terrified at the sudden attacks and deaths around them, that they either became hardened or incapable of discharging the various duties required in attending upon a sickness so fearful and loathsome. They beheld death over their heads and in their houses—staring them in the face, and clutching them as it were in its grasp—hence their alarm at touching the infected, and their inability to assist and comfort the unhappy sufferers.

Now it is decided, by the best authorities, that there is no ground for this alarm, and that there is far less danger in watching a Cholera patient than one in Typhus Fever. But were the danger certain, as has been formerly held, it would prove no hindrance to the care and watchfulness of the truly religious. Such are ever found bold, active, kind and considerate in the day of calamity: they feel convinced that if God sends the judgment, He likewise puts it into the hearts of His children to love their neighbours as themselves, and to manifest their devotion to him by obedience to His laws, that is, by doing all in their power to assuage and to remove the affliction.

It is true that unbelievers, and such as have never felt the power of the Gospel, have frequently asserted, in their deplorable ignorance, that the pious are inactive on such trying occasions, and more disposed to sit with folded hands in stupid amazement or selfish indifference, than to employ themselves in assisting and comforting the diseased.—But let such truthless scoffers learn, that as the friends of Christ

firmly believe that every calamity comes from God, they likewise believe as firmly that God can stay its progress in a moment, and that among the means of staying it, is the active exertion of all the Christian Charities, fearlessly applied to the amelioration of suffering.

As to you, my Brethren of the Clergy, the Scriptures exhort you to improve, for Spiritual purposes, all the divine dispensations: and for this our Church makes the most beautiful and effective arrangements. After providing, in the most ample and interesting manner, for public worship on Sundays and Holydays, and for hallowing the different steps of our earthly pilgrimage, she takes order for the appointment of the most suitable religious exercises to meet extraordinary emergencies.

I therefore recommend the following prayers to be used in all the congregations of this Diocese, immediately before the General Thanksgiving at Morning and Evening Prayer.

They are the same which the late Archbishop of Canterbury, of blessed memory, appointed to be used in England, when threatened with the Cholera in 1831, and where, it is believed, they were attended with a special blessing. And may we not, in all humility, hope that a like blessing will follow them here, if used in a devout frame of mind, with sincere repentance for our sins, and firm resolutions of amendment in heart and life.

It is during periods of great public affliction that men's hearts are tried, and especially the Ministers of God's Word and ordinances. Therefore, to your Sunday prayers and duties, my brethren, you must add active and untiring labour during the week. And this not merely in answering promptly every summons to the bed of sickness and of death, but going uncalled, on finding any of your flock attacked: nay, it is your bounden duty to make frequent inquiries, that no one may lose the benefit of your presence to administer the consolations of religion, and to satisfy the anxious cravings of the Soul in the hour of departure.

And here I may observe, that in the faithful discharge of these important duties, the Church allows her Clergy no discretion—no questionings about personal danger, family ties, and the like: or that such visits can be of little efficacy to the sufferer on the bed of death,—it is our duty and privilege to act, and neither to hesitate nor to judge. The Church gives countenance to no selfish apologies or excuses for holding back on such trying occasions: we are emphatically the Soldiers of Christ, and especially bid, in fighting under his banner, to stand in the front of the battle, and woe be to us if found less devoted than the Soldier who boldly marches to the cannon's mouth, in defence of his earthly Sovereign.

But past experience, my brethren, assures me of your fidelity, in the discharge of this perilous duty, to the requirements of your Ordination vows. And I trust in God that we have many Aarons among us, ready to go forth with censers in their hands, to stand between the living and the dead and fervently to pray that the plague may be stayed—and to shew to the lukewarm and unbelieving world that we have a divine arm on which to lean—a hope that may not be broken, but which is able to support the most feeble, though all the powers of darkness were leagued against them. “Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day: nor for the Pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee.”

With my humble and earnest prayer that the Pestilence may be averted from this Province, and commending you to the merciful protection of God,

I remain, my dear Brethren,

Your affectionate Diocesan,

JOHN TORONTO.

Toronto, 4th Nov., 1848.

The two following Prayers are to be used in the Congregations of this Diocese, immediately before the General Thanksgiving at Morning and Evening Prayer:—

P R A Y E R.

Most Gracious Father, and God! who hast promised forgiveness of sins to all those that with hearty repentance and true Faith turn unto Thee; look down, we beseech Thee, from heaven Thy dwelling place, upon us Thy unworthy servants, who, under an awful apprehension of Thy judgments, and a deep conviction of our sinfulness, prostrate ourselves before Thee.

We acknowledge it to be of Thy goodness alone that, whilst Thou hast visited other nations with Pestilence, Thou hast so long spared us. Have pity, O Lord! have pity on Thy people, both here and abroad: withdraw Thy heavy hand from those that are suffering under Thy judgments; and turn away from us that grievous calamity, against which our only security is in Thy compassion. We confess in shame and contrition that in the pride and hardness of our hearts we have shewn ourselves unthankful for Thy mercies, and have followed our own inclinations instead of Thy holy laws. Yet, O Merciful Father, suffer not Thy destroying Angel to lift up his hand against us, but keep us, as Thou hast heretofore done, in health and safety; and grant, that being warned by the sufferings of others to repent of our Sins, we may be preserved from all evil by Thy mighty protection, and enjoy the continuance of Thy mercy and grace, through the merits of our only Mediator and Advocate Jesus Christ. *Amen.*

II.

O, Almighty God! who by the many instances of Mortality, which encompass us on every side, dost call upon us seriously to consider the shortness of our time here upon earth, and remindest us that, in the midst of life we are in death, so teach us to number our days, that we may apply our hearts unto Wisdom.

Give us grace to turn unto Thee with timely repentance, and thus to obtain, through the merits of our Saviour, that pardon to-day, which to-morrow it may be too late to seek for; that so being strengthened by Thy good Spirit against the terrors of death, and daily advancing in godliness, we may at all times be ready to give up our Souls into Thy hands, O Gracious Father, in the hope of a blessed immortality, through the mediation, and for the merits of Jesus Christ our Lord. *Amen.*

PRINTED AT THE CHURCH OFFICE TORONTO.

PASTORAL LETTER.

TORONTO THURSDAY, FEBRUARY 7, 1850.

PASTORAL LETTER TO THE CLERGY AND LAITY OF THE DIOCESE OF TORONTO.

MY DEAR BRETHREN,—

On the first day of January 1850, the destruction of King's College as a Christian Institution was accomplished. For on that day the Act establishing the University of Toronto, by which it was suppressed, came into force.

There was, to the last, some lingering hope that a measure so pernicious would have been arrested.

It was known that inquiries had been made concerning it by statesmen of high consideration, and that it had not been formally sanctioned by the Imperial Government late in October. But no effectual impediment has yet intervened, and for a time, at least, the experiment of a University from which the worship of God is excluded, is to be tried in Upper Canada, I say, for a time, because it is scarcely credible that such an Institution can be long suffered in a Christian country, or if, unhappily, suffered, that it can prosper.

Deprived of her University, what is the Church to do? She has now no seminary at which to give a liberal education to her youth. What is enjoyed by all the other large denominations in the Province is denied to her.

Is she to sit down contented with her Theological School at Cobourg, and leave her children to perish for lack of spiritual knowledge? or is she to extend its provisions, and form it into a University capable of imparting a full course of liberal instruction, carefully founded on a religious basis, as has been the case in all seminaries of learning among Christian nations since the ascension of our Lord? Happily the solution of this question offers no difficulty. It is the bounden duty of the Church, and of every one of her baptized children, as they value the gifts conferred upon them in that holy sacrament, to come forward at this crisis, in the name of God their Saviour, to stay the plague which threatens to curse this, as it has done other lands, with darkness and guilt, and to honour His holy name. Here the faithful Christian cannot halt between two opinions: the whole revelation of God tells him that religion ought to form the sum and substance of education, and that whatever other branches of knowledge may be introduced, they must be made subservient to the one thing needful, and sanctified by its purifying influence.

The sacrifices and offerings of Cain and Abel shew that they had been instructed by their parents in religion, and to worship God in the most acceptable manner. Abraham taught his children the way of the LORD, and to keep his commandments, and the fruits in due time followed. Isaac, at even-tide, sought the solitude of the fields to pray. The servant of the patriarch began his journey with holy supplication, and acknowledged his success with thanksgiving and prayer.

Under the law the Jews were commanded, in the most solemn manner, to instruct their children in the law of the LORD, that it might be continually in their mouth,—“Hear, O LORD, the LORD our God is one LORD, and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. These words shall be in thine heart, and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.”

Under the Gospel, parents are commanded to bring up their children in the nurture and admonition of the LORD, for it is only in this way that we can learn to know God and Jesus Christ, whom to know is life eternal. Moreover, we are called upon to search the Scriptures, and to be able to give an account of our faith, and a reason for the hope that is in us. With what pains does St. Luke instruct Theophilus, not only writing a Gospel, but the Acts of the Apostles, for his special benefit and instruction.

Timothy, as St. Paul testifies, knew the Scriptures from a child. The holy Apostle was scrupulously aware that, in training a soul to immortality, every step must be consecrated by prayer for that blessing, without which even St. Paul's labour must be utterly vain. Hence a set of learning devoid of, or hostile to, our common Christianity, must forfeit all title to confidence, and become the worst of all places of mental training for the children of a Christian people.—“Science and literature,” said the late Dr. Arnold, “will not do for a man's main business; they must be “used in subordination to a clearly perceived Christian “end, and looked upon of most subordinate value. In “fact the house is spiritually empty so long as the pearl “of great price is not there, although it may be hung “with all the decorations of earthly knowledge.”

It is surely the duty, as well as the privilege of every Churchman in the Diocese, to assist, as far as he is

able, in supplying the want which the Church now feels in the destruction of her University, and which, if not supplied, will in a short time arrest the happy progress she is making through all parts of the country. Let not, then, the friends and members of the Church look for rest till proper means are found for the religious education of her children. We have fallen, indeed, on evil times, and the storm has overtaken us, aggravated by the painful reflection that we have contributed largely, by our want of unity and consistency, to bring it on ourselves; but we must not be discouraged, for, though the waters threaten to overwhelm us, we are still the children of hope. Never, perhaps, in the history of the Church did a single case more completely prove the influence of party spirit in corrupting the heart, and warping and entangling the judgment, till it had acquired a moral obliquity, incapable of distinguishing right from wrong, truth from falsehood, than the destruction of King's College. It was succeeding with a degree of success far beyond the most sanguine expectations. In the short time of its existence, the degrees conferred were seventy-five,—the number of students, including occasional, nearly three hundred. The highest honours have been attained by Presbyterians, Congregationalists, &c., as well as by members of the Church. There were not twenty persons capable of appreciating the blessings which it was conferring on the Province who were not friendly to its continuance—a vast majority of the population were and are hostile to the principle of separating religion from education; and yet because a small but turbulent minority declared against it, a weak Ministry has been found to decree its suppression, and the establishment of an Institution in which no Christian can confide.

The measure is so wicked and inconsistent, that sooner or later a serious reaction will take place. Its three leading features—contempt for the people, enmity to religion, and disloyalty to their Sovereign—are each of them offensive to large and influential parties. The sentiments of the people are set at naught, to gratify the few who neither value or regard Schools of learning. Religion is suppressed and ecclesiastics proscribed, to please the enemies of property and order. And the very name of “King's College” is abolished, for fear that some attachment to the Sovereign, might, in the generous minds of youth, be associated with a Royal foundation.

Such an abominable proceeding is, however, likely to be attended with something of a compensatory character. For as God by His over-ruling Providence brings good out of evil, so the Church, hitherto quiet, peaceable and confiding, begins to perceive that there must be limits to her forbearance; and although she can never employ turbulence or selfish agitation even in defence of her just rights and privileges, she

may with safety follow the example of the great Apostle in appealing to Cæsar, and of making use of all the legal and constitutional means in her power to ward off evil, and secure for herself something of common justice.

What makes this act of unscrupulous injustice the harder to be borne, is the conviction, which I think we must all feel, that if any one of the religious denominations in this Province, dissenting from the Church of England, had received from their Sovereign a Royal Charter, founding an University in connexion with their faith, and had received at the same time the free gift of an endowment for its support, any attempt by the Colonial Legislature to abrogate their Charter, and to wrest from them the endowment conferred by their Sovereign, would have been promptly discountenanced by the Executive Government, and firmly resisted, as being unreasonable and unjust. If any had been found to make such an attempt (which assuredly the Church of England would not have done), they would have been told at once, that whatever opinions they might have formed of the policy or impolicy of the measure, the grant could not be retracted; for that vested rights must be respected, and the faith of the Sovereign maintained. And I am sure, my Brethren, that neither you nor I would have regretted to see those principles upheld by which alone either nations or individuals can expect long to flourish. We should have remarked too, in such a case as I have supposed, another mortifying difference: the members of any other religious denomination whose rights had been unjustly attacked, as ours were, would not have sought a vain popularity by abandoning them: they would have been found united as one man in their defence.

But, alas! the Church found the chief enemies of King's College among her own professing adherents, and under the delusion of liberalism and expediency, the twin sisters of Infidelity, they betrayed the cause which they were bound by every sacred duty and right feeling to protect.

We have lately seen the Government conferring on the Seminary of Montreal a property of ten times the value of the endowment of King's College. How is this? The Roman Catholics demanded what they believed to be their right, and the Government immediately yielded. Is it not then in the power of the Church to command the like result? Yes,—when all her members breathe her spirit as one man; and not till then. This spirit will induce them to select none to represent them in the Legislative Assembly but “able men, such as fear God—men of truth, hating covetousness;” and then the Church and every denomination will have their rights, and oppression will cease from the land.

In the meantime, I propose that the Church of this Diocese, consisting of the clergy and laity, should approach our beloved Sovereign the Queen, and the Imperial Parliament, by respectful petitions for such redress in the restoration of her University, or in such other way to supply the same, as may be deemed reasonable and meet.

Should we fail in obtaining the favourable admission and acquittance of our just claims, we must in that case appeal to our fellow-Churchmen in Great Britain and Ireland; and we believe that there are many pious individuals who will come forward with a liberality of which the last three centuries have given so many examples, to assist us in restoring the means of which we have been deprived, for the religious instruction of our youth, and their advancement in all those branches of science and literature which enter into a liberal education. Nor am I without a strong hope, that, should there be obstacles to the disallowance of the Act, we shall nevertheless find among the contributors to our Church University some of the present Ministry; for there is reason to believe that few among them approve of a measure so reckless, and fewer still who do not regret that it has been adopted. Indeed, no Statute passed since the Union of the Provinces has lowered the character of the Canadian Legislature so much as that which destroys King's College. Churchmen consider it disgraceful to the country, and the indifferent pronounce it a political blunder. For as one of my most able and reverend correspondents observes,—“The Act destroying King's College is not merely a wrong, but a mockery; inasmuch as it professes to promote the best interests,—religious, moral, and intellectual,—of the people, while it yet precludes the adoption, in the University it establishes, of any ordinance whatever, in respect to religion, and even silences, by the authority of law, the public worship which up to this day had been solemnized in the Institution.”

But before we can expect success in these proceedings, it is reasonable to prove that we are ourselves in earnest by our own exertions. Besides, therefore, signing the petitions to the Queen and the two Houses of Parliament, it is hoped that the members of the Church will subscribe liberally, in money and gifts of land, as God has prospered them; and a better investment for time and eternity it is impossible to conceive.

In this way, a sufficient endowment may, without any great difficulty be effected; or at all events, so good a commencement as to encourage friendly Church members at home to increase their subscriptions.

It is true this could have been done with much greater facility a few years ago, when lands in the

Colony were cheap; but who could have anticipated such a result as the destruction of a Royal Charter, and confiscation of its endowment, without any just or legal cause? or who could have imagined it necessary or becoming to stand between the bounty of the Sovereign and the people? But, even yet, a sufficient endowment in land may with active exertion be secured.

There are, it is believed, about four hundred organized Townships in the Diocese; and were only one lot of two hundred acres to be contributed as an average in each Township, it would form an endowment of eighty thousand acres; and this, by good management, with private contributions in money, and the assistance of the two Venerable Societies, would become sufficient to enable us in a very short time to begin operations, and gradually as the property leased, to extend the University, as has been done in like cases in Europe and America.

Or, taking it otherwise: There are, I presume, about two hundred thousand adherents of the Church in Upper Canada, or forty thousand families. Now, were each family to contribute two pounds, or two acres of good land, a very handsome endowment would be the result.

But as there may be many poor, and some to whom God has not given generosity of heart, let us take one-fourth, or only ten thousand families, and claim from each, for the love of God, six pounds in money, or ten acres of good land, as may be more convenient, and the University will be established. The difficulty, therefore, in the way of endowing a Church University, is not so great as those who have not considered the subject may suppose; and although we may not obtain the subscriptions in land, or in money, of ten or even of five thousand at once, yet we shall with God's blessing obtain more in time; and as the Institution we contemplate is not for a short period, but for centuries, we can afford time, and be content to advance to maturity by degrees. But why should we not hope that the Church, among her two hundred thousand, will produce one thousand noble souls, ready to come forward with at least one hundred acres each, and in a moment complete the endowment?

In regard to a solid commencement, we are not left to conjecture. The spirit of the Church has already begun to move. Eight thousand pounds will be secured to the University before this meets the public eye; and I have some reason to believe that an equal amount is already set apart in England. Moreover, we shall have £1200 per annum from the Venerable Society for Propagating the Gospel in Foreign Parts, till it can be relieved by the proceeds of our own endowment, and we shall have our Theological library restored.

Hence it may be seen that we are commencing no Utopian scheme ; and that a very moderate exertion on the part of the true sons of the Church will place us in a commanding position of usefulness.

The Church ought to do nothing by halves. Her University must comprise an entire system of education, based on religion. Every branch of knowledge cherished at Oxford and Cambridge must be carefully and substantially taught. She must also have her Eton, or Grammar School to supply her with scholars : the whole to be placed under the guidance of the Church, that her religious instruction may have no uncertain sound. We desire a University, which, fed by the heavenly stream of pure religion, may communicate fuel to the lamp of genius, and enable it to burn with a brighter and purer flame. Thus the Arts and Sciences, with all that adds real embellishment to life, will be studied with more perseverance and order for moral ends ; and the faculties under such training, will become so pure and unclouded, that perception will be infinitely more vivid, and rise to far greater elevation ; and all will be bound together by that pure principle of love which the Scriptures tell us is the beginning and end of our being. For this reason, we will have in our University daily habitual worship, that we may possess a conscious feeling of the Divine presence ; and this will produce such an ardent aspiration after goodness as will consecrate every movement. Hence the religious principles thus developed, will prove of themselves a system of education infinitely superior to all others. Nor are we disposed to overlook academical honours, which have been ever held in the highest estimation. They emanated from the Church, and to the Church the power of conferring them of right belongs. Hence the power was transferred at the Reformation to the Sovereign, because the temporal head of the Church, and the fountain of honour within her dominions. In due time, therefore, we shall solicit a Royal Charter, that our degrees may be acknowledged in all parts of the world, and not be like those which the new Institution may attempt to confer, which will not only be corrupted by passing through an irreligious channel, but be otherwise worthless, being confined to the colony ; for the 12 Victoria, cap. 82, is merely a Provincial Statute, and carries no weight nor authority beyond the Province.

The Bishop or Bishops of the Diocese (for it will soon be divided) will be the Visitors, that each new Diocese may have an equal interest in the Institution ; for established on the extensive foundation which we contemplate, it will be amply sufficient for the whole of Upper Canada.

The site will perhaps be decided upon by the Society for the Propagation of the Gospel in Foreign Parts, where it may be most central and convenient ; because for a time it will have in a great measure to be supported by that Venerable Body.

But the site may also greatly depend on the magnitude of the contributions and donations which any particular locality may be disposed to furnish.

That nothing may be wanting on my part, it is my intention to proceed to England, should the encouragement I receive be such as I have reason to expect, and urge the prayer of our petitions to the Queen and both Houses of Parliament. When the facts of the case are fully made known, the whole nation will feel the same indignation at so flagrant an outrage on our holy religion, and the honour and dignity of the Crown, as those private friends do with whom I am already in communication on the subject ; and the consequence I trust will be, that the good and pious will hasten to help us. For in England the belief is all but universal, that religion ought to be the groundwork of education ; that its lessons should be interwoven with the whole tissue of instruction, and that its principles should direct the whole system of our lives. Nor will the lessons of religion be found less impressive by being interspersed with teaching of a different kind. The prayer of our forefathers always was, and the prayer of our Universities still is,—“ that their learning might be sound, and their education religious.”

I shall have completed my seventy-second year before I can reach London, of which more than fifty years have been spent in Upper Canada ; and one of my chief objects, during all that time, was to bring King's College into active operation ; and now, after more than six years of increasing prosperity, to see it destroyed by stolid ignorance and presumption, and the voice of prayer and praise banished from its halls, is a calamity not easy to bear.

I shall not rest satisfied till I have laboured to the utmost to restore the College, under a holier and more perfect form. The result is with a higher power, and I may still be doomed to disappointment ; but it is God's work, and I feel confident that it will be restored, although I may not be the happy instrument, or live to behold it.

Having done all in my power, I shall acquiesce submissively to the result, whatever it may be ; and I shall then, and not till then, consider my mission in this behalf ended.

I remain, my dear Brethren,

Your affectionate Diocesan,

JOHN TORONTO.

Church University of Upper Canada.

PASTORAL LETTER

FROM THE

LORD BISHOP OF TORONTO,

TO THE

CLERGY AND LAITY

OF THE

DIOCESE OF TORONTO.

TORONTO:

PRINTED BY A. F. PLEES, AT THE
DIOCESAN PRESS.

M DCCC L.

TO THE CLERGY AND LAITY
OF THE
DIOCESE OF TORONTO.

MY DEAR BRETHREN,—In my pastoral letter of the seventh February last, I mentioned my intention to proceed to England to urge the prayer of our petition to the Queen, and if found judicious, to both Houses of Parliament. Above all, to bring the facts of our case before the notice of the members of the Church in our Father land—being convinced that they would feel the same indignation at so flagrant an outrage on our Holy Religion and the honour and dignity of the Crown, as had been felt here, and in the hope that they would not only feel, but act, and enable us by their offerings in addition to our own, to found a new College under a holier and better form—nor have I been disappointed in these expectations.

On the tenth of April I left Toronto, accompanied with the kindest sympathies, and the prayers and blessings of my people.

On reaching New York, I was much visited by the clergy and laity, and gratified to find that the destruction of King's College, and the establishment of an institution, from which all Christian

worship is excluded, met the strongest condemnation from all the members of our Sister Church, and the pious of other denominations—such an extraordinary measure was deemed an insult on civilization and a reproach to the nineteenth century. Indeed so general was the condemnation, and so great the interest manifested in our favour, that liberal contributions might have been obtained to assist in accomplishing our object had it been desirable. But this I declined, being satisfied with the promise which all this gave of my reception in England.

We sailed from New York in the steam ship "Europa" on the seventeenth of April, and arrived in Liverpool on the twenty-ninth. The weather though cold was on the whole propitious, and nothing very particular distinguished our voyage from a thousand others, except, indeed, one little incident which may be worth notice, as exhibiting great faith and strength of mind on the part of the sufferer, and conferring not a little credit on all on board.

We had in the ship a poor sailor called, I believe, Thomas, who had lost both his legs and seemed a pitiable object. He had sailed in a ship from Ireland full of emigrants, very late in the autumn of 1849. In the hope of making a short voyage, the Captain had gone too far to the Northward, and being caught in a long continuance of very stormy weather, and having but few good hands, they were in imminent danger. The rigging was frozen and covered with ice, and the ship for many days, was in a great measure unmanageable.

After suffering most severely even for weeks, they were providentially cast on the American coast, and with much difficulty got into Boston almost in a sinking condition. During all these perils, Thomas, being the most active and skilful mariner on board, was employed in the most dangerous offices, and being considered by the Captain and Mate their main-stay in working the ship, he was much more exposed than any of the other sailors. The result was, that although his energies kept him up while the danger continued, they no sooner approached Boston than he became totally helpless. On reaching the harbour, he was sent to the hospital and attended by the best surgeons and treated with the greatest kindness. On a careful inspection, his limbs were found in a state of putrefication from having been frozen, and that immediate amputation to give a chance of life was inevitable. Nothing daunted he submitted cheerfully, and being of a good constitution—of a firm and vigorous mind and carefully nursed, he very quickly recovered. During his confinement and convalescence he received many substantial attentions from the benevolent people of Boston, and being now in full health the British Consul gave him a free passage to his friends in Ireland.

On conversing, I found him full of hope and determined, notwithstanding his sad misfortunes, to preserve his independence and integrity. But what can you do Thomas, helpless, as you are become? Not so helpless, I can learn a trade and if I can contrive to support myself while learning it there is no fear. But what trade can you learn, disabled

as you are? A sail maker! I know something of it already, and it is a sitting business and requires very little moving about. What will be sufficient during your apprenticeship? Ah, said he, that is the difficulty which sometimes disturbs me, but God will open a way—ten pounds a year for two or three years would be quite enough—a large sum for a poor cripple, but I can live for less with my dear sister who loves me, poor as she is, and some kind friends may turn up—I feel that I shall succeed, Glory to God! His fine spirit endeared him to all the passengers, and when made acquainted with his simple plans, a subscription of fifty pounds was raised for his benefit; and two gentlemen belonging to Liverpool, with true christian charity, engaged to see it appropriated in such a manner as to insure the completion of his wishes, and if necessary, to supply what might be wanting. The matter being thus satisfactorily arranged, Thomas was made quite happy.

Monday, twenty-ninth—The wind was adverse in coming up the Channel, and we were obliged to wait for the tide. At length it rose sufficiently to carry us over the bar, and about one o'clock we landed on the quay. Here I met the Rev. G. W. Warr, who was formerly one of my Clergy.—He had been waiting for some time for my arrival with a very kind note from the Rev. E. Hawkins inviting me to take up my quarters in his house in London. After some delay we got our baggage through the Custom House, and adjourned to the Adelphi Hotel. Walked during the afternoon with Mr. Warr, whom I found very kind and obliging,

through a large part of Liverpool, and on our return to the Hotel he was good enough to remain to dinner and we spent a very pleasant evening, I speaking of Canada, and he of the state of the Church in Liverpool. Mr. Warr, who retains a strong affection for Canada and all who belong to it, returned from this colony a few years ago to England on account of his wife's health which was very delicate, but is now strong, and had the good fortune to obtain the District Church of St. Saviour Liverpool. He is naturally eloquent, and, what is still better, proves himself an excellent Parish Priest, and is much respected by his congregation.

Thursday, thirtieth April—Proceeded to London in the morning train. Found the Rev. E. Hawkins, the Secretary of the Society for the Propagation of the Gospel in Foreign Parts, waiting for me at the Station. He met me with the greatest cordiality, and I soon found that our case was already widely known, and that the feelings and opinions were even stronger in our favour than in New York.

On the third of May, the Rev. Mr. Hawkins announced the receipt of one hundred pounds on account of the Church University being the first offering, and coming so soon after my arrival gave us good promise of future success. Being now safe in London, I lost no time in making such preparations and arrangements as might facilitate my objects, and, that my arrival might be generally known, I put myself immediately in communication with the heads of the Church, and the

two great Societies, which are very justly called her handmaids, viz. : The Society for the Propagation of the Gospel, and the Society for Promoting Christian Knowledge. Fortunately there was a meeting of the former on the third day after I reached London. On my entrance I was kindly greeted and received from all present the most cordial welcome. Sir Robert Inglis and the Lord Bishop of London, who spoke for themselves and the Society, were pleased to address me in the most friendly terms, and not only congratulated me on my safe arrival in England, but highly approved of my proceedings and promised their support and, they doubted not, that of all present, in promoting the great object I had in view. I then stated at some length the history of King's College—the difficulties it had to meet—the protracted struggles which had been made to defend it, our signal defeat and its final destruction, and the Establishment of a University in its stead from which Christian Worship is virtually excluded by special enactment. Great astonishment was manifested and indignation expressed, and all lamented, as a melancholy sign of the times, that such a measure as the destruction of a Royal Charter could have found favour in any British Colony, or been allowed to pass by a Christian Government. It was very gratifying to me that neither in the United States nor in England, did I find a single churchman who did not condemn in the severest language every attempt to separate education from religion, as well as the oppressive treatment which the Church has received in this Colony.

On the 7th of May, I attended a large meeting

of the Society for Promoting Christian Knowledge, and was received with the same affectionate kindness as at the sister institution, and having stated my case, I believe with effect, I was requested to reduce it to writing for the information of the members. In a few days I presented my statement to the Rev. T. B. Murray, M.A., who considered it a document calculated to make a deep impression, and greatly to promote my object. Mr. Murray promised to insert it in the next *Ecclesiastical Gazette*, of which eleven or twelve thousand copies are circulated and read by most of the Clergy throughout England and the Colonies. Indeed during the whole of my stay in England, the two Societies and their officers were incessant in their services and kind attentions, and were I to mention only one tenth of them it would extend this notice far beyond any reasonable bounds. Let me then observe once for all, that besides uniform kindness and assistance in promoting my plans, whenever in their power they added the most substantial acts of their favour and good will.

The Society for Promoting Christian Knowledge voted the magnificent donation of three thousand pounds sterling, towards the foundation and endowment of the Church University; and the Society for the Propagation of the Gospel, besides a grant of two thousand pounds payable by instalments, added a gift of land within the City of Toronto, believed to be worth three thousands pounds currency.

Had an interview on the eleventh with a nobleman attached to the Ministry, with whom I am on terms of friendship; I was desirous of explaining

my views and objects so that they might be the better understood in the proper quarter. I stated that in coming home my objects were twofold, to solicit a Royal Charter for the Church University, and contributions towards its erection and endowment. He heard me with much attention and seeming interest ; nor did he appear to consider my objects unreasonable, but of course he was very cautious as to what he said. I farther observed, that I had no desire to give any trouble to the government, on the contrary, I wished to confine my requests to far less than my people might reasonably claim. They had been unjustly treated in having been deprived of their College and endowment, for they had an undoubted right to educate their children in the way they judged proper ; and if any obstacles were made to the granting of a new charter, that they might instruct their offspring from their own resources, it would be placing them below other denominations in the colony. A Royal Charter had been granted to the members of the Kirk of Scotland in Upper Canada, and therefore that similar grace could not in equity be withheld from us. My friend said that he hoped matters might be smoothed down, but that from his peculiar position he could make no decided promise, but that he would speak upon the subject in the quarter more immediately concerned. On this interview I have to add that, I believe what was promised was kindly and honourably done, and in this instance, at least the prediction in my pastoral letter was fulfilled : “ Nor am I without a strong “ hope, that should there be obstacles to the dis-

“allowance of the act, we shall, nevertheless, find
 “among the contributors to our Church Univer-
 “sity some of the present Ministry.” As my pre-
 sence in London as well as my objects were now
 generally known, the time had arrived when I must
 task my exertions to the utmost to bring my jour-
 ney to a prosperous issue, and therefore it was my
 duty to leave nothing honorable and practicable
 undone. Accordingly I made arrangements to have
 my address conveyed to every parish in the united
 kingdom, in order to interest the Clergy in my fa-
 vor. Next I was enabled by the assistance of my
 friends to form an influential Committee, to assist
 me with their advice and co-operation. At the
 first meeting of this Committee on the 13th June,
 I explained what I had already done and was do-
 ing—my need of their assistance as a stranger, and
 engaged in a great and necessary work. All pro-
 mised to do their best, and requested that a short
 address might be drawn up and issued in the name
 of the Committee. That there should be a meet-
 ing every Wednesday at one o’clock, at the Soci-
 ety’s House, 79, Pall-Mall, to report progress and
 see from time to time what further steps might be
 taken. At their next meeting, on the 19th June,
 the Committee, after some deliberation adopted
 the following Address, and ordered it to be printed
 and widely circulated:—

“UPPER CANADA CHURCH UNIVERSITY.

The undersigned Noblemen and Gentlemen, having
 heard from the BISHOP OF TORONTO a statement (the
 substance of which is annexed), feel deeply impressed
 with the justice and importance of his Appeal, and

urgently recommend the same to the Christian sympathy of the Members of the Church of England in the mother country.

NELSON.	J. H. TURNER.
LYTTELTON.	G. R. GLEIG.
SEATON.	ROBT. MONTGOMERY, M.A.
W. E. GLADSTONE.	ERNEST HAWKINS, B.D.
SIDNEY HERBERT.	J. S. M. ANDERSON.
THOMAS ROBINSON, D.D.	T. HARTWELL HORNE, B.D.
JOHN RUSSELL, D.D.	H. H. NORRIS.
W. COTTON.	HENRY MACKENZIE.

The Diocese of Toronto contains 800,000 inhabitants, of whom upwards of 200,000 are members of the Church of England.

This Diocese may reasonably be expected to prove the stronghold and principal seat of the Church in British North America.

In 1827 an University was founded by Royal Charter, and liberally endowed with property now realizing about £11,000, per annum. It was open to all; no tests were required from Professors or Students, with the exception of the College Council, or governing body, the Professor of Divinity, and Students in that faculty.—It was thus connected with the National Church, though not excluding any members of other religious communities from the educational benefits it afforded. And though in 1837 some alterations were made in the Charter by the Colonial Legislature, with the consent of the Crown, yet as these did not trench upon the religious character of the University, the Institution proceeded on its course of usefulness, with the full confidence of the public.

But in 1849 the Legislature of the Colony passed an Act, which came into force on the 1st January, 1850, excluding from the University *all* religious instruction, according to *any* form of doctrine; virtually abolishing all religious observances; and disabling the Crown from nominating any Graduate in Holy Orders, or other Religious Teacher, as a member of the Senate.

The members of the Church, thus deprived of an Uni-

versity with which they could in any sense as religious men co-operate, feel that it is their duty to sacrifice endowment rather than principle; and that it is impossible for them, great as the sacrifice is, to hold connexion with an Institution now essentially anti-Christian, though originally bearing the honoured name of the Sovereign of this empire, and established for religious purposes.— They are desirous, therefore, of establishing an University in direct connexion with the Church, without pecuniary aid from public sources which repudiate the principles of Christianity as the basis of education.

For this purpose the members of the Church in Upper Canada have already contributed, within the Province, no less an amount than £25,000; but as this sum will barely suffice to erect the necessary buildings, an equal sum, at least, will be required to form an Endowment for a Church University for Canada.

The aged Bishop of the Diocese, having to begin anew the work which has occupied half a century of his life, has come to England to obtain assistance from his brethren in the faith. Among other distinguished persons from whom he has already met with the most marked sympathy and encouragement, he has a melancholy satisfaction in referring to the illustrious Statesman whom Providence has so recently removed from the scene of his labours and his usefulness: as well as to his Grace the Duke of Wellington, who has promised to become a liberal benefactor to the Fund he proposes to raise. He is now especially desirous of enlisting in his cause the Universities, the great Church Societies, the Clergy, and all who desire to extend the Church in her purity, and to promote her prosperity and usefulness among her colonial children.

HENRY MACKENZIE, M.A. }
SIMON J. G. FRASER, B.A. } *Hon. Secs.*

79, Pall Mall, July 10, 1850.

All Communications and Contributions are requested to be addressed

“ *The Upper Canada
Church University Fund,
79, Pall Mall, London.* ”

Liberal Donations are expected from the Society for Promoting Christian Knowledge, and the Society for the Propagation of the Gospel. The University of Oxford has already voted £500 towards the object.

Payments may be made by cheque on a London Banker, crossed "MESSRS. DRUMMOND," or, by a Post Office Order on Charing Cross, payable to "Mr. EDMUND FAYERMAN." Payments will also be received at the Bank of MESSRS. GLYN, 67 Lombard Street, and MESSRS. DRUMMOND, 49, Charing Cross.

Contributions of Books will be thankfully received at 79, Pall Mall."

Having arranged as far as possible to make my object known to all the Clergy, and the most influential portion of the Laity, I was at more liberty to visit particular places—to attend public meetings where they could be got up with advantage, and also to endeavour to interest persons of commanding power and influence in my proceedings.—Not that I had altogether neglected these matters till this time, on the contrary, I had attended at several such meetings and visited both universities.

The first meeting of this kind which I attended was at Windsor, on the 21st May, by the request of the Bishop of Oxford. His Lordship preached in the morning before the Windsor and Eton Church Union a very interesting sermon. After service a public meeting for religious purposes was held; a report of the proceedings of the Windsor and Eton Church Union was read, which gave ample evidence of the great activity and prosperous condition of the Institution. Some resolutions were then proposed and passed, and the meeting adjourned till seven o'clock in the evening. At

the adjourned meeting there were several good speeches : the Bishop of Oxford's was excellent ; the Rev. Mr. Pope, Missionary from the East Indies, and the Rev. Mr. Gill from Tasmania spoke well. I was also called upon and made my statement, and was listened to with great interest.—The Clergy and inhabitants of Windsor and Eton were particularly friendly to my object. At parting, the Bishop kindly invited me to Oxford on the Monday following, and promised to introduce me to the heads of houses, and to recommend my cause.

Twenty-seventh May, Monday—took the express train for Oxford, 63 miles, one hour and a quarter ; met the Bishop of Oxford, but unfortunately his Lordship was obliged to return almost immediately to London. He, nevertheless, contrived to introduce me to several heads of houses ; I resided with Dr. Jeune, Master of Pembroke College, whom I found surrounded with a very interesting family. He received me with the greatest cordiality and did all in his power to serve me ; to his kind exertions I am chiefly indebted for the noble donation of £500 which the University bestowed on the Church University. It is quite delightful to visit Oxford, there is so much frankness and generosity of heart, and so much readiness to promote every good work.

Several matters intervened to prevent me from proceeding to Cambridge, till the 3rd of June.—Found unfortunately that the term had broken up some days sooner than usual, and that almost all the heads of houses and most of the influential men were absent. I nevertheless met a few excellent

persons who said that although the University itself was at present rather poor, they yet hoped that something would be done in my case. On the 4th I returned to London leaving a letter for the Vice-Chancellor, requesting him to bring my object before the authorities of the University at his convenience.

June 21st, Friday.—Attended the Society for the Propagation of the Gospel at two o'clock; several matters connected with my Diocese under deliberation. It is very pleasing to see the great interest taken by the different members in the Colonial Church, many of them noblemen and men of high consideration in the country, besides the Bishops and Dignitaries of the Church—and the time and labour which they expend in examining and disposing of the different matters which come before them, and their earnest anxiety to promote our prosperity in every just and proper way.

June 26th.—Went to the House of Lords to hear the debate on the proposal of doing away with the office of Lord Lieutenant of Ireland, as it was reported that the Duke of Wellington would speak; was introduced by the Lord Bishop of London, and took up my position on the lower steps of the Throne, the usual place for strangers. After the debate had continued some time, during which his Grace, who sat at the end of the table, listening with the greatest attention, got up and spoke against the proposition with great force and animation, and gave so many cogent reasons for retaining the office of Lord Lieutenant, that the measure was abandoned. The Duke is now far

advanced in years, but it was very gratifying to see a man of his age exhibit the same clearness of intellect and force of argument as in former days. The House of Lords is exceedingly gorgeous, rather more ornament and gilding than I like. On leaving the House I found all London in an uproar. A retired officer of the army in some degree insane, gave the Queen a smart blow on the face with a small rod not thicker than a common quill, as her Majesty was coming out of the Duke of Cumberland's gate, Piccadilly. He was instantly seized and would have been torn in pieces had he not been rescued by the police. The Queen preserved admirable presence of mind, and aware of the vast interest taken in her safety, she very soon after attended the Opera as if nothing had happened. This judicious step removed the apprehensions of the populace and tranquillized the city. It is said that a small mark under the eye was perceptible, but the injury was very slight.

June 28--I witnessed to-day, at the request of the Principal of King's College, the distribution of prizes; the attendance was very numerous. The Rev. J. S. M. Anderson, M. A., an eminent Clergyman and Preacher of Lincoln's-Inn, was called to take the chair in the absence of the Archbishop who was unavoidably detained. The Principal, the Rev. Dr. Jelf, opened the proceedings in an eloquent and appropriate speech. The Rev. Chairman then gave the prizes, making very happy remarks as he delivered them to the different victors. The distribution being finished, Lord Radstock moved the thanks of the meeting to the

Chairman, and took occasion to make many eloquent remarks on the excellence of the Institution, and the powerful influence it was already exerting in promoting the cause of sound education on Christian principles. I was unexpectedly called upon to second the motion—unexpectedly because I was a stranger, and there were many present well acquainted with the rise and progress of King's College, and far better qualified to address the audience on its various merits and undoubted claims to the patronage of the public. As I rose slowly, something at a loss what to say, or how to begin, I remembered that the Chairman had written an able work on the Colonial Church, and that he had advocated my cause very powerfully before the Society for Promoting Christian Knowledge.

I therefore began by remarking, "That although I had not expected to be called upon to speak on the present occasion, there was nevertheless something very appropriate in requesting an aged Missionary, who had served half a century in the Colonial Church to thank her gifted and eloquent historian. In that work much had been done to strengthen her claims on the Mother Church for continued aid and protection, nor had the learned author been less successful than truthful in his eloquent and feeling descriptions of the sacrifices, privations, and labours of the devoted Missionaries.

"I now advert to this noble Institution, which has been long wanted in this great Metropolis, and fervently do I pray, that it may for ages to come continue the asylum of true religion and sound learning. And does not all I see around me give

ample promise of its glorious career—the noble principle on which it is founded, if conscientiously carried out can never fail,—the principle is this :
 ‘ That every system of religious education for the
 ‘ youth of a Christian community ought to com-
 ‘ prise instruction in the Christian religion as an
 ‘ indispensable part, without which, the acqui-
 ‘ sition of other branches of knowledge will be con-
 ‘ ducive neither to the happiness of the individual
 ‘ nor to the welfare of the State.’

“ Let literature and science have free scope, but let them be carefully impregnated with those Christian principles which can alone impart true worth and stability to character. It is not enough that you make your students learned if you fail to make them Christians, and if you do not enable them after leaving this College to carry with them into social life the moral and sanctifying virtues of true and undefiled religion. This is happily your foundation. Should a parent ask ‘ is King’s Col-
 ‘ lege, besides its literary merits, a nursery of the
 ‘ Christian Church, and a preparation of the king-
 ‘ dom of heaven ?’—You can truly answer ‘ Yes, to the best of our ability, God being our helper.’ And in such a glorious work God will be your helper. Of this you have already had sweet experience, for at the expiration of the very first year, your scholars were so numerous as to defray, within a trifle, the whole of the expenses of your noble Institution, and on casting my eye over your 18th report, I find that they number during the current year 1291. Hence the experience of every year justifies the belief, that under the blessing of Divine

Providence, King's College will continue to prosper, and prove herself one of the most important instruments of sound education in the British Empire. And here, allow me to express my thankfulness that the mind of England is yet true to Christianity, and that her people will never endure the separation of religion from education.

"I beg leave to conclude with expressing the high gratification which the proceedings I have just witnessed have given me, and the deep interest which I shall ever take in the growing prosperity of an Institution so worthy of a Christian nation."

Saturday, June 29th—Went this morning to see a Church consecrated by the Bishop of London, in Crown-street, Soho, which deserves some notice. It was at first a Greek Church, and of course the congregation foreigners. The members, however, gradually disappeared, perhaps from the death or removal of the heads of families, or the young people becoming attached to other denominations, and there was little or no accession of persons professing the principles of the Greek Church from abroad. At length the Church fell into the hands of Dissenters, but the congregation did not flourish, and the character of the locality became worse and worse, and being in the neighbourhood of St. Giles, it sunk by degrees into equal notoriety. The proprietors of the Chapel finding it in every way unprofitable, were in treaty to dispose of it for a sort of inferior play-house. The Rector of Soho parish hearing of this, interfered in time, and purchased it for a Chapel of ease. By his exertions it was repaired and com-

fortably fitted up. After the consecration, the Bishop preached a sermon admirably suited to the circumstances of the Church, the locality, and the congregation. "Already some change had taken place for the better among the people—there was less noise in the street—the inhabitants dropped in more and more to the service—sought for prayer-books, and some who were unacquainted with its use applied to their neighbours to point out the places, and before I left England, the congregation nearly filled the little Church. Many made the responses, all appeared more neat and clean in their dress and person—a flourishing Sunday and day school had been established, and a holy atmosphere was gathering round the Church, which had long been in the midst of all uncleanness." A like process is silently going on in similar localities throughout London. The leaven of the Church is gradually leavening the more destitute part of the population, and enabling them to throw aside their darkness and corruption.

In regard to my interview with the Colonial Department I have no reason to complain, for I was treated with all the politeness and consideration that I could well expect.

I had left my name at the office, Downing Street, on the fourth of May, and had the honour of dining with Earl Grey on the fifteenth—the Queen's birthday. His Lordship received me with becoming courtesy, and introduced me to the Duke of Wellington and other guests.

On the 17th, I addressed a note to his Lordship stating my object in coming to England, and that I

was the bearer of a petition to the Queen, signed by more than eleven thousand members of our Church, which I was anxious to present, at his Lordship's convenience. Next day I received a note expressing regret that Lord Grey was obliged to go out of town, but that he would be happy to receive me on his return.

The interview took place on the 29th May, and my requests were severally discussed in an amicable manner, and the results embodied in Earl Grey's despatch of the 13th of June. As respects the granting a Charter, "Her Majesty's Government," I was informed, "are always disposed to regard favourably proposals which are made for extending and improving the means of education in the British Colonies, and more especially where those proposals do not involve the necessity of a grant of public money; and readiness was expressed to consider with the utmost attention the suggestions offered for the incorporation of a new University in Upper Canada, whenever a draft of the Charter which may be deemed adequate to the purpose was received; "But that until the Secretary of State was in possession of such draft it was obvious, that he was not in a position to form any judgment upon the propriety of recommending Her Majesty to give "Her consent to the desired measure—but it was added, "That the Secretary of State should feel it to be his duty to communicate with the Provincial Government on a matter of such importance, before committing Her Majesty's Government to any settled course of action."

Now, with the exception of the proposed refer-

ence to the Provincial Government, all appeared fair and reasonable, and no indication was given of any disposition to withhold the Charter, on the part of the Secretary of State. Even the reference itself, so far as I could gather, proceeded from no hostile spirit, but was grounded upon what was thought a precedent. In the case of the Queen's College, I was told that a Charter had been first obtained in the Colony, and then the Home Government had nothing more to do than to comply with wishes already expressed and acted upon by the Provincial authorities, and I was left to infer that, had I brought a like document there would have been no difficulty—but not having done so, it became necessary to prevent any misunderstanding to proceed in the same way. It may be that the Secretary of State did not dream of any opposition from the Colony, and considered the effect of the reference nothing more than a little delay ; I thought differently and considered such reference to the present Colonial authorities tantamount to a refusal. Had, indeed, the Colonial Government shewn the same friendly feeling towards the Church of England as the Government of the day did to that of Scotland, when the Charter was granted to Queen's College, there would have been no fear. Be this as it may, the reference to those who had done us so great injury and created all our difficulties, appeared to me, as it did to others, a cruel mockery.

On the 10th of June I had waited on Sir Robt. Peel to request his influence in promoting my objects, and after reading the act destroying King's College, and establishing with its endowment a

College from which religious worship was virtually excluded, he pronounced it an atrocious proceeding which could never have taken place in England. When this new difficulty occurred I again sought an interview with that eminent Statesman, who kindly promised to speak to Mr. Hawes or Earl Grey, whom he considered very honourable men and not likely to do anything unreasonable or unjust, nor did he think that on consideration the reference would be persisted in. But should the Charter be delayed what is your intention? I said "The College would commence as soon as I returned to Canada whether we received a Royal Charter or not." "You are right, the Church must do her duty!" "Your case," he continued, "is very aggravated and perhaps it would be better to go at once to Lord John Russell, who would, I believe, do what is right. This, however, may be considered should the Colonial Office fail you." As respects the petition presented on the 29th, the following extract from Lord Grey's despatch of the 13th, gives the necessary information:—"Having laid
 "before the Queen the petition dated the 9th of
 "April last, which you placed in my hands from
 "certain members of the United Church of Eng-
 "land and Ireland in Upper Canada, urging the
 "establishment of the proposed University, I have
 "to acquaint your Lordship, that Her Majesty was
 "pleased to receive the same very graciously. I
 "have also laid before Her Majesty the petition
 "which your Lordship communicated to me at the
 "same interview, from the Clergy and Laity of the
 "Church of England in Upper Canada, expressing
 "their objections to the Act passed in the last

"Session of the Legislature of Canada, for the
 "amendment of King's College, Toronto, and
 "praying that measures may be taken for restoring
 "that College to its efficiency, with such modifica-
 "tions of its original Charter, as shall separate it
 "entirely from politics. Upon this petition, which,
 "judging from the terms in which it is expressed,
 "should, I apprehend, have been delivered to me
 "previously to the confirmation of the Act referred
 "to, I have been unable to advise Her Majesty to
 "issue any commands."

On the 18th June, I inclosed a draft of the proposed Charter to the Secretary of State, which is merely a transcript of that of King's College or of Queen's College, now in successful operation at Kingston, with such alterations only as might separate the institution it seeks to establish from any political influence whatever, and enable it to proceed in its work of religious and scientific instruction in security and peace. I offered, at the same time, some reasons to induce Lord Grey to relinquish any reference to the Provincial Government which had shewn itself so hostile to the interests of the Church. I respectfully submitted that the avowed object of the party which had destroyed King's College, was to have only one University, and to affiliate with it all existing Colleges or Seminaries in the Province, and although this object had signally failed—yet, while the desire existed, we could not look for any favourable result from such reference. I likewise brought under consideration the hardship and great evil of delay—that the members of the Church supplied a

greater number of Students for Collegiate instruction than any other Denomination, and that the refusal of a charter was nothing less than intolerance and proscription, that we were only asking what had been already granted to others, and could not be withheld from us without manifest injustice.

I deprecated such a course as giving us reason to envy our neighbours in the United States, where there was no instance of a Charter such as we desired, being refused. Instead of circumscribing their Colleges and Schools of learning, that acute people take delight in their multiplication, and so little jealous are they in this respect, that they have uniformly cherished all such Institutions as had been founded by the Crown previous to the Revolution, and such have received from their several Legislatures the greatest encouragement, after such Legislatures had become foreign to the British Empire. Thus the Colleges founded by the Kings and Queen of England in the Colonies, now the United States, are respected, and their endowments not only held sacred but generously increased.

On discussing this difficulty with some friends, one of them remarked that, "He did not consider the case altogether so desperate as some others for it presented two aspects, from each of which something of hope might be extracted. First, as to Lord Grey, his conduct throughout seemed fair and honourable, and no where did it evince any particular opposition to granting a Charter—but from the extraordinary position taken by the Canadian Legislature in passing an act so reckless and unconstitutional, it became a question of great de-

licacy to know how to deal with such a body.— Hence it was not improbable that His Lordship had adopted the most discreet way of smoothing down matters, and in due time bringing about what was desired. That His Lordship was no doubt as much aware of the violence and injustice of suppressing King's College, as Sir Robert Peel, or any one else, and yet he might not feel himself justified in making it a subject of contention with so great a Colony. At all events it would put the provincial authorities more than ever in the wrong, and saddle them with all the responsibility, an advantage of great importance to the Colonial Office, which had already incurred no small odium from sanctioning a measure so generally condemned.— Even with respect to the leaders of the present majority in Canada, there were some causes for indulging hope. They must be convinced by this time of the foolish absurdity of attempting to confine the education of the youth of an intelligent population, already nearly a million, and soon to become many millions, to one place and one seminary. They must also have discovered from experience that the enactment complained of, contains within itself the seeds of contention and dissolution, and from its political character is the worst of all Seminaries for the instruction of youth, who ought to be kept quiet and secluded from every sort of agitation. Again, they must feel that monopoly is in the present age of all things the most hateful, and can never be endured in a free country, or be countenanced by any man of truly liberal principles.

“In fine they cannot offer public opposition to the

granting of a Charter for a Church University, or for one desired by any other respectable denomination in the Province, without confessing their dread of a rival, and that their Mammoth institution must be propped up by penal laws or like the walls of Jericho, it would fall to the ground, and thus expose them to universal scorn. To refuse the protection necessary to enable free men to educate their children, would bring upon them a stream of obloquy which must soon overwhelm them. I am therefore inclined to believe that they will be satisfied with the mischief they have accomplished in destroying the Charter of King's College and seizing its property—and not allow their hatred to prevent it, by farther violence, from rising in a better form out of the dust into which they have thrown it, for such conduct would be like striking a man already felled to the ground—an act the most cowardly and revolting to every honourable mind. On the whole I am disposed to believe that you have no great reason to be discouraged. Lord Grey has done all that could have been fairly expected of him under the peculiar circumstances of the case, and there are some acts too mean and contemptible, even for the most bitter partizans to commit. Even should we be in error as to our hopes on this score, it is in truth, of little moment, a few months will make a change here or in the colony, and in either case the Charter of your University, should it be considered of any value, can easily be obtained."

The question of granting or not granting to the Church a Royal Charter for a University, in which

to educate her youth for the sacred work of her Ministry, and the other liberal professions, having been thus referred to the Provincial Government, nothing remained but for me to express my regret at the course adopted, and to hope against hope, that our opponents would be content with the evil they had already done the Church and her members, and would not add the further iniquity of refusing their assent to a measure so reasonable and just, now that the responsibility was thrown wholly on themselves. At the same time it could not be concealed that a Charter on such terms must lose much of its dignity and value because it would not be altogether the gift of our Sovereign. Hence it became a matter of consideration whether under such a painful humiliation we should not better consult our honor, and the integrity of our principles by withdrawing our petition, and waiting a more propitious season for renewing our request, and this course was suggested by several influential friends, but on the whole it was thought wiser to let things take their course. This reference from the Secretary of State to the Colony—was made about the end of July, and as it was not my intention to leave England before the middle of October, there was ample time for an answer. In the mean while I not only attended to my Committee, and the increase of contributions, but made frequent excursions into various counties—to Canterbury, to visit the Missionary College of St. Augustine—to Maidstone, Colchester, Northampton, &c. &c. I thus continued—(London being my head quarters,) till the prorogation of Parliament. On the 27th of August I proceeded to Scotland, visiting

Edinburgh, Glasgow, St. Andrews, Perth, and Aberdeen, and on my return south, I was hospitably received in the North of England—stopping at York, Wakefield, Leeds, and Liverpool, at all which places opportunities were afforded me of stating my case, and thus gaining friends and donors. On the 25th of September I was again in London, and found time to visit the Isle of Wight, Arundel, and Brighton, &c., bringing my numerous excursions to a close on the 9th of October. The few remaining days which intervened between that and the 17th, on which day I was to leave London for Liverpool, were employed in making preparations for my journey, and putting all my affairs in good order before sailing ; and right glad was I to see the day for turning my face homewards so rapidly approaching, for my energies had been rather too much tasked while in England, both in body and in mind.

On Saturday, the 19th of October, I sailed from Liverpool at noon, and on Saturday morning the 2nd of November, at one o'clock, I was in Toronto, being 13 days and 13 hours. The result of my labours on leaving England, as already frequently stated, is in money and bonds, nearly sixteen thousand pounds currency ; the collections are however still proceeding.

The summary of my journey to England thus given is submitted with kindness and respect to all the Church members of the Diocese, every one of whom has a deep interest in the prosperity of the Institution which we are establishing ; but more especially is it submitted to those who signed the

petitions to the Queen and the two Houses of Parliament, and came forward so affectionately and honourably with their countenance and subscriptions, to strengthen and cheer me on my tedious journey, and paved the way for my encouraging success. To such tried friends and supporters it will be at all times a great pleasure to me to afford every information in my power respecting our proceedings, for we have no reason for mystery and concealment.

As respects the Church University, although commenced in one faculty, little can be said, because its provisional organization is not yet complete. When the necessary buildings are finished, it will be conducted on the system of a well regulated Christian household—all will be resident, except it should at any time seem fit to the visitors and council to give dispensations for special reasons to some of the Students living with their parents in the city, or near vicinity, subject, nevertheless, to strict attendance at Chapel, and to all the rules of discipline.

Our first and great object will ever be to produce young men of moral worth and sound learning,—men who will in after life do honor to their professions, and bless the Society in which they move.

In regard to emolument, the Church University can offer no temptations, for though our friends have done much and well, yet the work is great, and events over which we had no control, have made us comparatively poor. The desire of gain cannot therefore become the motive of any aspirant to office among us, or if it should, disappointment must follow.

The government will be in the Bishop, or rather Bishops, so soon as the Diocese is divided, (an event not distant), assisted by a competent Council, which Council must of necessity be provisional, till the Institution is ready to commence the business of instruction. Appointments to Professorships and other offices, can never with us create any other difficulty than that of selecting the most able and efficient candidate, for the salaries will be so moderate that none will apply except those whose hearts are directed to the furtherance of the far higher objects, which the Church University will have constantly in view.

The Church University will be managed with the strictest economy, in order that its advantages may come within the reach of families of moderate and even of narrow incomes ; hence we expect that the sons of Clergymen, half-pay officers, and merchants, respectable farmers, and tradesmen, will flock to our Halls, and under our instruction and guidance qualify themselves for every station in the Church and State. With such views and principles we shall proceed in the even tenor of our way, neither turning to the right nor to the left, but so proceeding as to preserve a conscience void of offence towards God and towards man. We shall be kindly disposed towards all kindred Colleges and seats of learning, who fear God, and maintain religious worship within their walls—the only rivalry we shall tolerate, will be an earnest striving for superiority in religious, moral, and secular knowledge, and provoking one another to love and good works,

On my way home I thought that Prudence would compel us to omit for a time, the important faculties of Medicine and Law, because our finances are too limited to afford them any other encouragement than Lecture-rooms, when our buildings are finished. But the noble and disinterested manner in which the gentlemen now forming the Medical Department of the Church University came forward, removed every difficulty.

Nor will the gentlemen of the law be long behind, in attaching their faculty to our rising Institution. What an immense field does the legal profession embrace? Public law or the law of nations—the Roman and civil law—English and Scots law—the American and Colonial law, to which may with propriety be added, the science of political economy. What a knowledge of human nature do these branches unfold! It cannot be that in the Church University such an extensive and profound faculty should be long wanting, or that we should consider its onerous duties discharged by one solitary lecturer. It is true these two faculties are in all Universities of any name, attended with little or expense to the public chest, in the way of salaries, which seldom exceed £50 or £100, because such Professorships are considered an honor. Their Incumbents depend for support on their professional practice, and not on their academical position, which repays them sufficiently by the rank it confers.

Since the passing of that iniquitous act, by which King's College is considered to be annihilated, two or three things have occurred which deserve notice,

because they seem to give some obscure indications of a gradual return to a better spirit.

First, we have what is called the explanatory act of the last Session, which, in truth, gives no explanations at all, but in a few silly and impotent clauses, ludicrously marshals certain vague intentions, in the teeth of positive enactments which it leaves unrepealed. We are, nevertheless, willing to receive even this feeble attempt towards what is right, as a tardy confession of error, while we lament that the framer should have halted on the threshold of repentance, and not have proceeded boldly to correct all that had been done wrong. The correction was easy and still in time—if enamoured of an affiliating University, why not adopt that of London with such slight modifications as might accommodate it to the state of the Colony.

In London, a University has been established by Royal Charter for conferring degrees, and for no other purpose whatever. It consists of a Visitor-Chancellor, Vice-Chancellor and Senate, with a body of Examiners, selected from the most eminent scholars of the different faculties. To this University all the Collegiate Institutions for education, in the United Kingdom and the Colonies, corporate or unincorporated, are affiliated, or on application may be affiliated. This affiliation entitles such Colleges and Institutions to send up their Students who have passed through their respective prescribed courses of study, to the University, with certificates of proficiency, and to request a degree. As the London University is responsible for the honors it confers, the authorities besides verifying

these certificates, require the candidates to submit to a strict examination on the branches of knowledge especially required for the degree—and the granting of such a degree depends upon the favourable report of the examiners. The degrees thus conferred by virtue of a Royal Charter, are recognised through all the British dominions. As the London University merely confers degrees, it has no Professors and gives no instruction of any kind, nor does it meddle or interfere in any way with the affiliated Colleges, or have any connexion with them except through their certificates. Now all this is very simple—there is no dragging up these Colleges from the locality which they have chosen as the most convenient for their peculiar objects, nor are they called upon to waste their funds in building halls or Churches round the London University, but they are left to build where they please, to make their own arrangements, and manage their own affairs, and to regulate their studies and doings as they think fit.

If instead of the foolish act of last Session, a measure had been passed on the model of the London University, and then sent home to be converted into a Royal Charter, that its degrees might extend through all the dominions of the Crown, and not be confined to the Province as those conferred by the Toronto University, a substantial good would have been effected. In such case Queen's College, Victoria College, Knox's College, Regiopolis College, &c. &c., on being affiliated could send up their students with certificates of proficiency, for degrees, and if such proficiency was confirmed by

examination, the degrees requested would, as a matter of course be conferred. Moreover, as such a University would cost little or nothing to keep it up, and as that little, viz., a trifle to the examiners, and a competent salary to the Registrar, would be more than defrayed by a very moderate fee upon each degree, the whole of the endowment of King's College, instead of being wasted as it seems likely to be on the present Mammoth Institution, might be divided among these existing Colleges, and such others as may hereafter spring up, in proportion to the members of the denominations to which they respectively belong. Thus, instead of harassing and insulting these Colleges with the mockery of the present proposed affiliation, which offers them bread, and gives them a stone, they would receive the most substantial advantages. Some such measure must be adopted sooner or later, for Toronto University as at present constituted and managed, can never stand.

2d—A bill was introduced during the last Session of the Provincial Parliament, by the Bishop of Toronto's friends, for the purpose of acquiring corporate powers to receive the donations given, and to be given for the establishment of the Church University. Now, although this measure was not passed from the lateness of the Session, we are thankful for the general favour which it met with, for we have only heard of one solitary voice against it; and we trust that by next Session that voice will have become sensible of the indelicacy, to say the least, of opposing the grant of such legal facility for the security of Church Education, which is

scarcely ever refused to the most humble petitioners, in cases of far inferior importance.

3rd—We are also grateful to the Senate of Toronto University, for lately permitting the evidences of the Christian religion, to be noticed in the lectures of moral philosophy. These things, though perhaps in themselves of little moment, are, nevertheless, of great value, as indications of a gradual return to a better spirit.

Only one point more remains to be disposed of.

Some of our friends are filled with grief, and others with indignation, on being constantly taunted by our opponents with the fact, that if it was wrong to destroy King's College and establish an infidel Institution in its stead, it was a Churchman that did it, and that he has still some members of the Church among his abettors. Now, as we cannot deny this melancholy fact, we must be content to bear the approbrium, and I therefore entreat the faithful children of the Church to do so with patience, and without any feelings of personal resentment. We have only to reflect that such contradictions have happened in the Church of God from the beginning—there was an adversary among the Apostles, and St. Paul had his Alexander the coppersmith.

I remain, my dear Brethren,

Your affectionate Diocesan,

JOHN TORONTO.

Toronto, 10th Dec., 1850.

AT A MEETING of the Church University Board, called by the Lord Bishop, and held at the Church Society's House, on Saturday, the 21st of Dec. 1850, his Lordship the Bishop of Toronto addressed the meeting as follows :—

GENTLEMEN,—I have taken as early a moment as I conveniently could after my return, to request that you would do me the favour to assemble, in order that I might thank you personally for your kindness in associating, during my absence for the purpose of forwarding, by any means that might be suggested, the great object in which we take so deep an interest—namely, the establishment of an University, in which the young men of our Church may be educated by teachers, who shall be under no necessity of abstaining from instructing them in the Articles of her Faith, and who will feel it to be their first and highest duty to inculcate a knowledge of her doctrines, and to train up the youth committed to their care, in a pious observance of her worship.

What you will naturally desire first to know is, the measure of success which has so far attended our exertions.—I mean the exertions made in this country before my departure, and the efforts made by myself in England, which efforts were unremitting during the period of my stay there.

That you may have all under one view, I have requested Mr. Champion to prepare a statement of the contributions made in Canada, in land and money ; and I have furnished him with the means also of preparing a similar statement of the amount raised upon the appeal made by me in England.—These minutes will remain deposited with the Se-

cretary of the Church Society, who will at all times exhibit them to any Member of the Church who may desire to see them.

They will show that there have been subscrip- tions made in Upper Canada in land, of the esti- mated value of	£7,562	15	0
In money to the amount of.....	16,708	2	6
Acres not valued, £3391, but taking them at the usual estima- tion of one pound per acre.....	3,391	0	0
Two Town Lots, not valued by the donors, but assumed to be worth	50	0	0
	<hr/>		
	£27,711	17	6

And I have the pleasure of stating that in addition to this fund, donations have been made by kind friends of our undertaking in England, to the amount of ten thousand pounds sterling, or in currency about 12,444 0 0 which includes the very liberal contributions made by the Venerable Society for Propagating the Gospel in Foreign parts.—The Society for promoting Christian knowledge, and the University of Oxford.

The Venerable Society for the Pro- pagation of the Gospel, has also given a valuable piece of land within the city of Toronto, which is estimated at	3,000	0	0
	<hr/>		
	£43,155	17	6

I was under the necessity of incurring the expence of printing documents and circulars in great numbers, as I depended more on the hope of exciting a general interest among the Members of our Church, than of being assisted by any large contributions from individuals which must always be uncertain. These aids we cannot doubt will come in time—the good and wise Being in whose cause we are engaged, will dispose the hearts of His people to strengthen our efforts. We must not on our part let the design drop for a moment—we must and will advance steadily and as expeditiously as shall be in our power by all the exertion we can use ; and we need not fear—that when, with the blessing of God, we have so far matured our plan as to be able to open a College for our youth on the sound and liberal system to which we have pledged ourselves, an interest in its success will be found to gain ground rapidly, and to show itself occasionally in those munificent benefactions which in all countries have come in aid of institutions founded for such worthy purposes.

Deducting from the funds raised in England, the expences unavoidably incurred by me in such disbursements as I have referred to, (which form indeed the only deduction from the fund, for all my own personal expences from the time of my departure to my return, I have cheerfully defrayed from my private means,) we may still reckon on about ten thousand pounds sterling, because there will be accessions yet flowing in from the effect of measures adopted by me for making an appeal to the several parishes throughout England.

For realizing and securing the contributions made in this country in land and money, measures should immediately be taken ; and one important consideration is, what is the best and most convenient method of investing the property in the absence of a corporate capacity which, after some delay, we may hope to obtain, either by an Act of the Legislature or by a Royal Charter.

In order to avoid the necessity of calling upon all the Members of this Committee to meet ; except on such particular occasions as may seem to require it, I propose that I may be favoured with the assistance of a Council, to be composed of a limited number of gentlemen, whose advice I can have in all matters respecting the College, and its property, until a more formal constitution can be obtained.

In the mean time, I propose that the property shall be vested in a limited number of Trustees who will act, in regard to the care and disposition of it, under such instructions as they shall receive from the Council.

While I was in England I made an application to Her Majesty's Secretary of State for the Colonies, for a Charter for the government of the proposed College, and being requested to furnish the form or heads of such a Charter as I thought desirable, I framed a draft which I now lay a copy of before you.

It was prepared by me chiefly from the original Charter of King's College as granted by the Crown, and from the system adopted in regard to Bishop's College, established at Lennoxville, in Lower Ca-

nada, through the exertions of the present Lord Bishop of Quebec.

What may be the prospect of our speedily obtaining a Charter of Incorporation, it is difficult at present to determine. We should have thought it incredible, if it had not been proved to us, that either the Imperial or Colonial Government could have wanted the firmness to afford their countenance and support to an institution for the education of youth in avowed connexion with the established religion of the Empire ; and more surprising still it has been to us, to find that they wanted the justice even to maintain the grant which they had actually made for that obviously wise and necessary purpose. This, however, I do not speak of as a ground of reproach to one administration or party more than another. It would perhaps be unjust so to represent it—though I believe there have been some public men serving in this Province, while the destruction of King's College was in progress, who could have scarcely brought themselves to concur in such a measure as has been passed in disregard to the solemn pledge of our Sovereign.

However this may be, it is our duty to repair the injury that has been done, as soon as we can, and as effectually as we can. For the youth of the National Church ought no more than the youth of other religious denominations to be forced into a College, in which no Church or form of doctrine is acknowledged, nor into any College under the exclusive government of an Ecclesiastical body other than their own.

In behalf of the Roman Catholics, the Presby-

terians and Methodists, the Government have provided the means of avoiding this difficulty by granting to them Charters of Incorporation for Colleges of their own, and I will not suppose it possible that they will withhold the same advantage from us. But if we could be certain that they would, it should not in the slightest degree divert us from our object.

You will be glad, I think, to learn that a site has been procured for our University—such as seems to combine many advantages. I have agreed to the purchase of twenty acres of land very eligibly situated, being the front part of Park Lot Number —, at a price which I think not unreasonable. No other tract, so well calculated for the purpose, I believe, could have been procured in the vicinity of this city, or rather I may say, in the city, for it is within its limits.

While I was in England I procured the plan of a new College, intended to be erected near Liverpool which, it appears to me, may, with some modifications, be adapted to our purpose, and my expectation is that we may have so much of it completed before the next winter, as will enable us to commence instruction.

All who take an interest in the Church University must have observed with pleasure the promptitude with which several of our most eminent Medical Practitioners have associated themselves with the view of forming a complete Medical Faculty, to be conducted in the same spirit, which we trust, will ever animate the whole. The known talents and character of these gentlemen give the best as-

surance for the efficiency of the department which they have with so much kindness undertaken.

Such, gentlemen, are the matters which I wished to communicate to you, and adding, to what I have now said, the more detailed statement which has appeared in *The Church* newspaper, you will, I trust, find yourselves in possession of every thing important which you can desire to know respecting my journey to England, and the present state and prospects of The Church University. We may still have many difficulties to encounter and surmount, but the great encouragement which we have already received from every quarter where the Gospel is honoured, gives us a sure promise of a successful result. The work which we have in hand has not been undertaken from caprice or trivial motives, but has been rendered absolutely necessary by events over which we had no control, and believing them to have been permitted by a wise Providence for the trial of our Christian principles, we should have proved ourselves traitors to the Saviour and his body, the Church, had we shrunk back in selfish indifference.

JOHN TORONTO.

Toronto, December 20th, 1850.

Pastoral Letter.

TO THE CLERGY AND LAITY OF THE DIOCESE
OF TORONTO.

MY DEAR BRETHREN,

Having been prevented, by necessary absence in England, from holding the Triennial Visitation of my clergy last summer, I have appointed Thursday, the first day of May next (God willing), for the discharge of this important duty.

My clergy will, therefore, be pleased to assemble in the Church of the Holy Trinity, in their full robes, on that day.

The service to commence at 11, a. m.

It has been suggested, and even pressed upon me, by many of the most pious and respectable members of our communion, both lay and clerical, that the Church, now so numerous in Canada West, ought to express her opinion, as a body, on the posture of her secular affairs, when an attempt is again making by her enemies to despoil her of the small remainder of her property, which has been set apart and devoted to sacred purposes during sixty years; and that it is not only her duty to protest against such a manifest breach of public faith, but to take such steps as may seem just and reasonable to avert the same.

Having taken this suggestion into serious consideration, and believing it not only founded in wisdom, but, in the present crisis of the temporalities of the Church, absolutely necessary, I hereby request every clergyman of my Diocese to invite the members of his mission or congregation, being regular communicants, to select one or two of their number, to accompany him to the Visitation.

For the sake of order, it is requested that such lay members be furnished with certificates, from their minister or churchwardens, that they have been duly appointed, to entitle them to take part in the proceedings which may take place subsequent to the Visitation.

It is expected that such missions or congregations as accede to this invitation, will take measures to defray the necessary expenses incurred by their clergymen and representatives in their attendance on this duty, which will be strictly confined to the consideration of the temporal affairs and position of the Church.

I remain, my dear Brethren,
Your affectionate Diocesan,
JOHN TORONTO.

Toronto, 2nd April, 1851.

Minutes of Proceedings

AT THE VISITATION OF THE LORD BISHOP OF TORONTO,

HELD IN THE CHURCH OF THE HOLY TRINITY, TORONTO, ON
THE 1ST AND 2ND OF MAY, 1851.

THURSDAY, MAY 1, 1851, *the Festival of St. Philip and
St. James.*

This being the day appointed by the Lord Bishop of Toronto, in his Pastoral Letter, dated 2nd of April, 1851, for the holding of the Triennial Visitation, there was Divine Service at the Church of the Holy Trinity, Toronto, at Eleven o'clock, A. M.

Prayers were said by the Rev. E. Denroche, A.M., Incumbent of St. Peter's Church, Brockville; the Lessons were read by the Rev. Saltern Givins, Incumbent of St. Jude's Church, Oakville, and Rural Dean of the Midland Deanery; the ante-Communion Service was read by the Venerable Archdeacon of York, the Rev. Saltern Givins reading the Epistle; the Sermon was preached by the Rev. W. M. Herchmer, M.A., Chaplain to the Lord Bishop, from the 2nd chapter of Malachi, 7th verse; Holy Communion was administered by the Lord Bishop, the Ven. the Archdeacon of Kingston, the Ven. the Archdeacon of York, and the Rev. H. J. Grasett, Domestic Chaplain to the Lord Bishop.

Divine Service being ended, the Lord Bishop stated that he would deliver his Charge at Three o'clock.

Three o'clock.

The clergy and the lay representatives from their several missions or congregations whom they had invited, at the request of the Lord Bishop, to accompany them to this Visitation, having taken their places in the Church,

The names of the Clergy were called over by the Rev. H. J. Grasett, Chaplain to the Lord Bishop; when the following clergymen answered to their names:—

H. J. Grasett, M.A., Rector, Toronto.	Adam Elliott, Grand River Ind. Miss.
Ed. Baldwin, M.A., Assistant Minister, St. James's Church, Toronto.	John Kennedy, Grand River, Ind. Miss.
J. G. D. McKenzie, B.A., Incumbent of St. Paul's Church, Toronto.	Thos. Greene, A.B., Rector, Wellington Square.
Rd. Mitchele, M.A., Incumbent of Trinity Church, Toronto.	M. Boomer, A.B., Galt.
Stephen Lett, LL.D., Incumbent of St. George's Church, Toronto.	C. Ruttan, Paris.
Henry Scadding, M.A., Incumbent of the Church of the Holy Trinity, Toronto.	S. Givins, Oakville, <i>Rural Dean</i> .
W. Stennett, M.A., Assist. Min. Church of the Holy Trinity, Toronto.	D. Fraser, Georgetown.
H. C. Cooper, B.A., Rector, Etobicoke.	Geo. Graham, Nassagaweya.
A. Sanson, Rector, York Mills.	R. N. Merritt, Travelling Missionary Gore District.
D. E. Blake, A.B., Rector, Thornhill.	A. Palmer, A.B., Rector, Guelph, <i>Rural Dean</i> .
H. B. Osler, Lloydtown.	J. W. Marsh, B.A., Elora.
W. G. Tucker, M.A., Chinguacousy.	A. H. R. Mulholland, Owen's Sound.
R. J. Macgeorge, Streetsville.	Thos. Creen, Rector, Niagara.
John Gibson, Georgina.	W. David, M.A., <i>Acting</i> , Grimsby.
R. Garrett, Brock.	A. F. Atkinson, Rector, St. Catharines.
G. S. J. Hill, Rector, Markham.	R. Shanklin, Assistant, St. Catharines.
J. Pentland, A.B., Whitby.	A. Dixon, B.A., Rector, Louth.
W. S. Darling, Scarboro'.	W. Leeming, Rector, Chippawa.
Thos. W. Marsh, B.A., Pickering.	C. L. Ingles, B.A., Assist. Chippawa.
S. B. Ardagh, A.M., Rector, Barrie.	T. B. Fuller, Rector, Thorold, <i>Rural Dean</i> .
Garrett Nugent, Assistant, Barrie.	Elliott Grasett, M.A., Rector, Fort Erie.
F. L. Osler, M.A., Tecumseth, <i>Rural Dean</i> .	A. Townley, Port Maitland.
A. Hill, B.A., West Gwillimbury.	Bold C. Hill, A.M., Grand River.
Geo. Bourn Orillia.	W. C. Clarke, Travelling Missionary, Niagara District.
Geo. Hallen, B.A., Penetanguishene.	B. Cronyn, M.A., Rector, London, <i>Rural Dean</i> .
John Fletcher, A.B., Mono.	C. C. Brough, A.B., Rector, London Township.
J. G. Geddes, B.A., Rector, Hamilton.	M. Burnham, B.A., Rector, St. Thomas.
J. L. Alexander, Saltfleet.	A. Mortimer, Rector, Adelaide.
Wm. McMurray, A.M., Rector, Ancaster and Dundas.	R. Flood, A.M., Rector, Caradoc.
W. Belt, Assistant Minister, Ancaster and Dundas.	T. B. Read, Port Burwell.
J. C. Usher, Rector, Brantford.	Hy. Holland, Tyrconnell.
Abm. Nelles, Grand River Indian Mission.	G. C. Street, Port Stanley.
	E. L. Ellwood, A.M., Rector, Goderich.
	Archd. Lampman, Travelling Missionary, Huron District.

F. Mack, Rector, Amherstburg.	T. W. Allen, Travelling Missionary, Midland District.
F. G. Elliott, Colchester.	J. Grier, A.M., Rector, Belleville, <i>Rural Dean</i> .
R. C. Boyer, B.A., Mersea.	G. A. Anderson, Mohawk Indian Mission.
F. W. Sandys, Rector, Chatham.	Thomas Bousfield, Assistant Minister, Picton.
J. G. R. Salter, Moore.	J. R. Tooke, Marysburgh.
F. Evans, Rector, Simcoe, <i>Rural Dean</i> .	J. MacIntyre, Orillia.
J. Gunne, Dawn.	R. G. Cox, Travelling Missionary, Prince Edward District.
E. R. Stimson, Travelling Missionary, Talbot District.	M. Harris, A.M., Rector, Perth, <i>Rural Dean</i> .
W. Bettridge, B.D., Rector, Woodstock.	Alexander Pync, A.B., Rector, Carleton Place.
A. St. Geo. Caulfield, A.B., Burford.	J. W. Padfield, Rector, Franktown.
H. Revell, A.B., Oxford.	S. S. Strong, Bytown.
F. D. Fauquier, Zorra.	E. Denroche, A.M., Brockville.
A. N. Bethune, D.D., Rector, Cobourg, <i>Archdeacon</i> .	W. H. Gunning, A.B., Rector, Lamb's Pond.
Alex. MacNab, D.D., Rice Lake.	J. B. Worrell, Smith's Falls.
John Wilson, Grafton.	F. Tremayne, Travelling Missionary, Johnstown District.
W. Bleasdel, A.M., Port Trent.	Robert Blakey, Rector, Prescott.
E. C. Bower, Seymour.	E. Morris, Merrickville.
W. Logan, Cartwright.	H. MacAlpin, Rector, Kemptville.
Jonathan Shortt, Rector, Port Hope.	N. Watkins, Travelling Missionary, Johnstown District.
Samuel Armour, Rector, Cavan.	Hy. Patton, Rector, Cornwall, <i>Rural Dean</i> .
T. S. Kennedy, Rector, Clarke and Darlington.	R. Rolph, Osnabruck.
R. J. C. Taylor, Rector, Peterborough.	E. J. Boswell, Rector, Williamsburgh.
Robert Harding, Emily.	H. E. Plees, travelling Missionary Co. of Dundas.
George O'Kill Stuart, D.D., Rector, <i>Archdeacon</i> , Kingston.	J. T. Lewis, A.B., West Hawkesbury.
W. Herchmer, M.A., Assistant Minister St. George's Church, Kingston.	
R. V. Rogers, Incumbent of St. James's Church, Kingston.	<i>Superannuated</i> : Rev. V.P. Mayerhoffer.
H. Brent, Incumbent of St. Mark's Church, Kingston.	<i>Visitors</i> : Rev. Jas. Beaven, D.D., Rev. T. H. Barrow, Rev. John Hebden.
H. Mulkins, Chaplain to the Provincial Penitentiary.	
E. Patterson, Portsmouth.	
P. Shirley, Loughborough.	
W. F. S. Harper, Rector, Bath.	
W. B. Lauder, Rector, Napance.	
J. Flood, Rector, Richmond.	

The Lord Bishop, having desired the clergy and lay representatives to be seated, delivered his charge.

* * * * *

The Charge being ended, the lay representatives from

the several parishes or missions were desired to come forward, and hand in their credentials to the Lord Bishop's Chaplain ; which, having been done, the clergy were desired to occupy the right side of the Church, and the laity the left.

His Lordship then addressed the assembly, as follows :

REV. GENTLEMEN AND GENTLEMEN,—

I remarked in my Pastoral Letter, that the business to be brought under your consideration would be confined to the temporal affairs and position of the Church ; and I trust that you will allow me to exercise the privileges which belong to me, on such occasions, without comment or offence.

These are : that in all Diocesan meetings of the clergy, over which the Bishop presides, no proceeding shall be introduced without his previous sanction, nor be considered carried without his approval.

This much being premised, I have to state that the business which I have to bring before you at this time, may be conveniently comprised in the form of two questions :

1. Shall we, the Church of the Diocese of Toronto, take any steps to protect her property and endowments ?

2. Shall we, the Church of the Diocese of Toronto, apply for permission from the Crown, to hold Diocesan Synods or Convocations ?

Should both questions be answered in the affirmative, I would then propose the following course of proceeding, as appearing to me the most convenient :

In regard to the first, we should petition the three branches of the Imperial Parliament to protect our endowments, and secure them, for ever, to the sacred purposes for which they were set apart.

We should petition the three branches of the Colonial Legislature against disturbing the 3rd and 4th Vic., chap. 78 ; and should deprecate the continuance of the intolerable injustice of having to contend against Roman Catholic votes upon questions embracing the confiscation of Church property, as tending to breed a religious rancour that can never

be appeased, till all such property in both Provinces shall be swept away ; a result which the petitioners would earnestly deplore, and which they seek by this solemn protest and warning to avert.

We should also petition the Colonial Legislature for separate schools, wherever they may be required ; as the Church has the same right to this privilege as the Roman Catholics, or any other denomination, and which cannot be refused without manifest injustice

In regard to the second question, if decided in the affirmative, the most expedient and proper method of proceeding will be, to petition Her Majesty the Queen, through His Grace the Archbishop of Canterbury, for leave to hold Diocesan Synods,—a copy of the petition to be at the same time forwarded through His Excellency the Governor-General, Earl Elgin, to Her Majesty's Principal Secretary of State for the Colonies. And here I notice a ground of encouragement : the Australian Colonies, with fewer Church members and clergy than this single Diocese contains, are at this very moment soliciting some such measure as we have in contemplation.

I have only to add, that should this assembly agree to the course of proceeding which I have ventured to suggest, there would be no necessity for detaining the members after the two questions had been solemnly decided, as a committee may be appointed to draw up the required documents, under the sanction and approbation of the Bishop, and to forward them to their several destinations.

His Lordship then requested the meeting to appoint two Secretaries,—one clergyman, and one layman.

It was moved by the Rev. S. S. STRONG, of Bytown, seconded by the Rev. M. HARRIS, A.M., Rector, Perth, and Rural Dean of the Bathurst District,

“That the Rev. J. G. GEDDES, B.A., Rector, Hamilton, be requested to act as Secretary, on behalf of the clergy, at this meeting.”—*Carried.*

Moved by GEO. CRAWFORD, Esq., of Brockville, seconded by Dr. MEWBURN, of Stamford,

“That Dr. BOVELL be appointed Secretary, on behalf of the laity.”—*Carried.*

His LORDSHIP then proposed two questions for the decision of the meeting :

1st. Shall we, the Church of the Diocese of Toronto, take any steps to protect her property and endowments ?

Which was answered in the affirmative.

2nd. Shall we, the Church of the Diocese of Toronto, apply for permission from the Crown to hold Diocesan Synods or Convocations ?

Which was also answered in the affirmative.

The meeting was then adjourned to the following day (Friday,) at Ten o'clock, to meet for prayers at the Church of the Holy Trinity; after which, his Lordship dismissed the assembly with his benediction.

FRIDAY, May 2, 1851.

Prayers were said by the Rev. S. S. STRONG, of Bytown the Rev. JOHN WILSON, of Grafton, reading the Lessons.

The LORD BISHOP took the chair.

The names of the lay representatives were called over by Thomas Champion, Esq., acting as Lay Secretary to the Lord Bishop, from the certificates presented the previous day, as follows :

Toronto :		Thornhill.....	{ Dr. Paget.
St. James's.....	{ Hon. J. Gordon.	Lloydtown	{ Mr. Marsh.
	{ J. H. Hagarty.		{ Arth. Armstrong.
S. Paul's	{ Alex. Murray.	Toronto Township	{ Capt. J. B. Harris.
	{ W. V. Bacon.		{ J. Magrath.
Trinity.....	{ W. Gooderham.	Chinguacousy.....	{ J. W. Gamble.
	{ H. A. Joseph.		{ F. M. Chaffee.
St. George's ...	{ John Arnold.	Streetsville	{ Wm. Birdsall.
	{ J. Bovell, M.D.		{ W. H. Patterson.
Holy Trinity ...	{ J. W. Brent.	Newmarket	{ William Gamble.
	{ E. G. O'Brien.		{ Wm. March, St.
	{ W. J. Gamble, St.		{ Jude's and St.
Etobicoke	{ Geo., Etobicoke ;	Scarborough	{ Paul's ;
	{ E. C. Scarlet, St.		{ J. Taber, Christ
	{ Philip's, Weston.		{ Church.

Pickering.....	James Peters.	Chatham	Dunc. McGregor.
Barrie	{ D. McCarthy.	Simcoe.....	{ Dr. Covernton.
West Gwillimbury	{ S. M. Sanford.		{ Edw. Gilman.
York Mills	Herbt. Mortimer.	Woodstock	{ E. Deedes.
Orillia	{ Francis Neale.		{ Henry Finkle.
	{ D. G. Hewett.	Burford	{ J. Smith.
Hamilton.....	J. Drinkwater.		{ T. Wallace.
	{ Sir A. N. McNab.	Zorra	C. Caistor.
	{ Miles O'Rielly.	Cobourg	{ Hon. G. S. Boulton.
Ancaster	{ J. Regan, Ancas-		{ A. A. Burnham.
	{ ter; A. T. Kerby,	Rice Lake	{ Wm. Falkener.
	{ Dundas.		{ A. Haywood.
Brantford	{ Henry Racey.	Grafton	{ J. D. Cameron.
	{ John Kerby.		{ R. M. Boucher.
Grand Rv'r Indians	G. Wm. Johnson.	Port Trent	{ William Shea.
Wellington Square	{ A. M. Chisholm.		{ J. F. Flindall.
	{ W. McKay.	Cartwright	R. McQuaid.
Galt	{ A. Shade.	Clarke and }	{ G. Low, M.D.
	{ R. C. Nicholson.	Darlington }	{ Nath. Wilson.
Oakville	{ James Beatty.	Peterborough.....	{ James Wallis.
	{ William Pettit.		{ Daniel Griffith.
	{ W. Paxton, Norval.	Kingston :	
Georgetown.....	{ J. Cowen, Trafalg.	St. George's	{ J. A. Henderson.
	{ Dr. Jones, do.		{ Wm. Goodeve.
Guelph.....	Wm. H. Parker.	S. James's	{ Neil McLeod.
Elora	James Geddes.		{ Capt. Stace, R. N.
Niagara	{ Col. Kingsmill.	Bath.....	H. N. Phillips.
	{ F. W. Smith.	Richmond	John Sumner.
Grimsby	{ Andrew Pettit.		{ E. Murney.
	{ Wm. Nixon.	Belleville.....	{ J. Breakenridge.
St. Catherines.....	{ George Rykert.		{ J. W. Hill.
	{ H. Mittleberger.	Mohawk	Robert Nichol.
Louth	George P. Ball.	Picton	Dr. Whitley.
	{ Dr. Macklem,	Marysburgh	{ Richard Shaw.
	{ Chippawa;	Perth	{ George Cox.
Chippawa	{ Dr. Mewburn,	Bytown	{ John Chitty.
	{ Stamford;		{ George Crawford.
	{ L. Brokenshaw,	Brockville	{ Ormond Jones.
	{ Drummondville.		{ A. Mathieson.
Thorold	{ W. L. Turvey.	Smith's Falls	{ W. B. Carroll.
	{ Alex. Keefer.	Prescott	Justus S. Merwin.
	{ Robert Spratt,	Merrickville	{ E. H. Whitmarsh.
	{ Port Maitland;	Kemptville	{ Joseph Bower.
Port Maitland.....	{ J. Atkinson,		{ Robert Leslie.
	{ Dunnville.	Travelling Miss. }	{ Benjamin Tett.
Grand River.....	Alex. Scobie.	Johnstown. }	
London	{ Thos. C. Dixon.	Cornwall	{ Jas. Dickenson.
	{ L. Lawrason.		{ James Edgar.
Do. Township	Freeman Talbot.	Osnabruck	M. Ross.
St. Thomas	Ben. Wilson.		{ Michael Pillar.
Adelaide	William Bray.	Williamsburgh ...	{ James Skinner.
Port Burwell	W. J. Wallace.		
Port Stanley	Samuel Price.	Travelling Miss. }	{ R. D. Fraser.
		Dundas Co. }	{ A. J. Dixon.
Amherstburgh ...	{ Dr. Hawkins.		
	{ Dr. Dewson.		

The Rev. J. G. GEDDES, Clerical Secretary, read the minutes of the proceedings of the previous meeting.

Moved by Sir ALLAN NAPIER MACNAB, M.P.P., of Hamilton, seconded by the Rev. T. B. FULLER, Rector, Thorold, and Rural Dean of the Niagara Deanery,

1. "That the Bishop, clergy, and laity of the Diocese of Toronto, in Conference assembled, by request of the Lord Bishop, at his Triennial Visitation, holden 1st and 2nd May, 1851, do solemnly protest against the alienation to any secular purpose whatever, of the lands, called Clergy Reserves, originally set apart by Act of 31st Geo. III., cap. 31, and finally sanctioned by 3rd and 4th Victoria, cap. 78, for the maintenance of religion and religious knowledge in the Province; as being opposed to the constitution of the Church of God in every age—at variance with the principles acted upon by all Christian nations—subversive of the recognised rights of British subjects—and in violation of the fidelity and integrity of parliamentary enactments and the decisions of law."—*Carried unanimously.*

Moved by Col. KINGSMILL, of Niagara, seconded by AB-SALOM SHADE, Esq., of Galt,

2. "That no class or condition of persons in this Province can be endangered in estate or conscience by the maintenance of this religious property to its original purpose."—*Carried unanimously.*

Moved by the Hon. GEORGE S. BOULTON, of Cobourg, seconded by the Rev. MICHAEL HARRIS, A.M., Rector, Perth, and Rural Dean of the Bathurst Deanery,

3. "That the maintenance of this property for its original purpose is necessary; because it has been found from experience, that religion cannot be generally diffused or permanently supported, in any country, upon the purely voluntary principle: its maintenance upon this system is proved to be inadequate, even in towns and villages of considerable size; while it is discovered to be wholly impracticable in rural districts,—a large proportion of the inhabitants of which are comparatively poor."—*Carried unanimously.*

Moved by J. H. HAGARTY, Esq., of St. James's Church, Toronto, seconded by the Rev. BENJAMIN CRONYN, M.A., Rector, London, and Rural Dean of the London Deanery,

4. "That in countries where the support of religion is entirely dependent upon voluntary contributions, it does not maintain its proper influence, but is uniformly found, amongst the great mass of the people, to degenerate and decline; and that religious division and animosity increase—erroneous tenets gain strength and prevalence—and infidelity itself spreads to an unwonted extent."—*Carried unanimously.*

Moved by GEO. CRAWFORD, Esq., of Brockville, seconded by EDMUND DEEDES, Esq., of Woodstock,

5. "That this meeting regards the maintenance of the Clergy Reserves to religious uses, according to the intentions of a pious Sovereign expressed in various Acts of Parliament of the United Kingdom, to be one of the best boons and blessings which can be secured to this colony,—as tending to insure, with the Divine favour, the propagation of true religion within its bounds, to the end of time."—*Carried unanimously.*

Moved by EDMUND MURNEY, Esq., of Belleville, seconded by the Rev. HENRY PATTON, Rector, Cornwall, and Rural Dean of the Johnstown Deanery,

6. "That a petition, embodying the views now expressed as the solemn opinion of the Clergy and Laity of the Diocese of Toronto in conference assembled, be presented to the Provincial Parliament during the approaching Session, and be also transmitted to the Queen and other branches of the Imperial Legislature; and that the Venerable the Archdeacon of Kingston, the Venerable the Archdeacon of York, the Rev. B. Cronyn, the Rev. A. Palmer, the Rev. M. Harris, the Rev. H. Patton, Edmund Deedes, Esq., G. Rykert, Esq., J. H. Hagarty, Esq., the Hon. G. S. Boulton, George Crawford, Esq., and J. A. Henderson, Esq., be a Committee to draft the same, subject to the approval of the Lord Bishop of Toronto."—*Carried unanimously.*

Moved by the Rev. A. PALMER, A.B., Rector, Guelph, and Rural Dean of the Gore Deanery, seconded by THOMAS C. DIXON, Esq., of London,

7. "That this Meeting is of opinion that for the more effectual exercise of the discipline of the Church, and the more advantageous management of its temporal affairs, it is expedient and desirable to apply to the Crown for the establishment of a Diocesan Synod or Convocation, consisting of the Laity as well as of the Clergy so as best to meet the requirements of the Church in this Diocese; and that the Committee aforesaid do draft a memorial to the Queen, founded upon the observations upon this subject expressed in the Episcopal charge of the Lord Bishop delivered yesterday."—*Carried unanimously.*

Moved by the Rev. E. J. BOSWELL, Rector, Williamsburgh, seconded by LAURENCE LAWRASON, Esq., of London,

8. "That this meeting desires to express its sense of the paramount duty of connecting religion with secular education; and, in order to carry out this obligation, they deem it to be necessary to petition the Colonial Legislature to permit the establishment of separate Church Schools; and that the assessments ordinarily paid by Churchmen for the support of Common Schools be applied to the maintenance of such as are in connexion with the Church, where such appropriation is practicable and desired; and that the Committee aforesaid be empowered to draft the same."—*Carried unanimously.*

Moved by Sir A. N. MACNAB, M.P.P., of Hamilton, seconded by GEORGE CRAWFORD, Esq., of Brockville,

"That the thanks of this meeting are justly due, and are hereby most cordially tendered, to the Lord Bishop of Toronto, for the extraordinary degree of zeal and energy which he has manifested in the present critical emergency of the Church in this Diocese; and also for the dignified, impartial, and courteous manner in which his Lordship has presided over our deliberations."

This resolution was put to the meeting by the Venerable Archdeacon Stuart, and was carried by the whole assembly rising to testify their approval.

At the suggestion of the LORD BISHOP, it was ordered :

That the thanks of the Clergy and Laity be presented to the Rev. W. H. Herchmer, M.A., for his eloquent Sermon on the first day of the Visitation ; and that, on behalf of the Bishop, the Clergy, and the Laity, he be very respectfully solicited to publish the said Sermon.

The meeting was adjourned by the Lord Bishop, with his benediction.

JOHN TORONTO.

J. GAMBLE GEDDES, *Clerical Secretary*.

JAMES BOVELL, *Lay Secretary*.

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A

CHARGE

DELIVERED TO

THE CLERGY

OF THE

DIOCESE OF TORONTO,

IN MAY, MDCCCLI.

BY

JOHN,

LORD BISHOP OF TORONTO.

TORONTO :

PRINTED AT THE DIOCESAN PRESS.

1851.

CHARGE.

MY REVEREND BRETHREN,—

Nearly four years have passed away since I had an opportunity of addressing you collectively; for at the usual period of holding my Visitation, last summer, I was absent in England, on matters of the utmost importance to the future progress and well-being of the Church in this Diocese.

INTRODUCTION.

It is with grateful acknowledgements, therefore, to that merciful Providence which has preserved me during a long and arduous journey, that I find myself again among my brethren, and able to enjoy the privilege of once more laying before them a condensed notice of what has taken place, in the Colony and in the mother country, affecting our communion, since we last met, as well as a brief review of our present condition and future prospects.

Indeed this interval of four years has been more pregnant with events vitally affecting our Church, both at home and abroad, in her spiritual and temporal interests, than any previous period of her history.

In truth, the pressure from without, and her unhappy divisions within, have been such as to try men's principles, and call up the most serious reflections. Especially has it been a period to convince those who preside over her affairs of their manifold deficiencies, their need of greater watchfulness, and of the growing necessity of still abler and better men, more fitted by long experience, sound learning, and keener spiritual discernment, to enable them to meet with success her increasing difficulties.

It is true that we, in this distant corner of our Lord's vineyard, have been till lately in the tranquil enjoyment of many precious blessings, without any great mixture of alloy. And even now, when the storm seems to be approaching, we have much for which to be thankful, and feel encouraged to believe, that God's dealings with his Church in this Diocese will continue to bless her, notwithstanding the troubles and adversities with which she may be assailed.

They are indeed the less to be dreaded, because they are chiefly of a temporal, and therefore of a transient character ; but even should they multiply and become more and more gloomy, what are they but trials for our good, so long as we possess God's holy Word—his blessed Sacraments in all their pureness and integrity, the Book of Common Prayer, and full liberty to meet for divine worship every Sunday, and at all other reasonable and appointed times, to consecrate the same to our Redeemer with penitence, prayer, thanksgiving, and praise.

When we last met in Visitation, our Clergy numbered one hundred and eighteen, and they are now about one hundred and fifty ; an increase which ought to encourage us to still greater exertions in our Divine Master's service.

The general extension of the Church, in the new as well as in the old settlements, has been equally favourable, and continues most promising in all parts of the Diocese. In our larger towns, congregations and churches are multiplying with joyful rapidity, and the erection of a new church does not seem to lessen the congregations already formed.

We have now upwards of two hundred places of worship open every Sunday, and it is hoped on all the festivals of the Church ; besides many Stations, where the services are celebrated at longer intervals.

The Holy Sacrament of the Lord's Supper is more frequently administered, Holy Baptism more reverently and seasonably celebrated, and candidates for Confirmation are more carefully prepared, and regularly increasing, at every

Parochial Visitation which I make in travelling through the Diocese. The result of my tour of confirmation in 1849, gave an increase of nearly one thousand over that of 1846.

Moreover there is a growing reverence for God's house, and His worship is gaining ground among young and old.— A spirit of offering the Lord's part begins to be felt in many congregations, and if carefully and kindly fostered, may be made to spread through the whole Diocese. Private and family prayer is becoming more general, and a stronger feeling entertained, that as we are immortal and must soon pass into another state of existence, the present world ought not to engross the whole of our time and affections. To all this I am most happy to add, that the blameless life of my Clergy, and their faithful zeal and untiring diligence in the Lord's work, is in this Diocese the rule with very few exceptions.

We have indeed had our casualties among the ranks of our brethren since my last Visitation, as must ever be the case in this transitory world; two were found wanting and permitted quietly to depart; two had scarcely commenced the exercise of their sacred functions when they were called away from the evil to come; one in the prime of manhood, while successfully employed in his ministerial duties, and giving the brightest promise of long and affectionate usefulness, was summoned by a mysterious Providence to depart to a happier sphere and to still more blessed occupations; five were aged and tried laborers in the Lord's vineyard, and we trust ready to appear in his presence, and over whose graves we might say with humble confidence—"Blessed are the dead who die in the Lord, even so saith the Spirit for they rest from their labors."

Affectionately do we believe that the record of all those our departed brethren is on high; and having lived and died in faith and entered into their rest, they have left to us all, and more especially to their parishioners, the memory of the just, which is blessed, and an example to follow their faith, in order to enjoy the end of their conversation, Jesus Christ, the same yesterday to-day and for ever.

Our great Institution, the Church Society, is daily gaining ground, and increasing in strength and usefulness. It is gradually pervading every corner of the Diocese, and it is hoped, that in a very short time we shall have no mission without a Parochial Association, carrying out with willing hearts all its objects to the best of their power and ability.

It must be the grand instrument of the Church, in promoting, under her guidance and direction, the various secular and spiritual schemes which she has already commenced, or may hereafter adopt, to unite her members, extend her influence, and combine their energies towards her stability and support. By such united efforts only will she be enabled to fulfil her mission, and by the divine blessing to make this land the garden of the Lord.

RURAL DEANS.

The great increase of my Clergy, and the consequent extension of the Church in the new settlements, with the necessity of giving system and order to her proceedings, rendered it expedient, if not necessary, to establish a more easy and confidential channel of communication with the Bishop than heretofore; not merely to ascertain more carefully by inspection the state and wants of each locality, but to give such direction and encouragement to the proceedings of the different congregations, as mature experience may suggest.

Moreover the Bishop found that his epistolary correspondence, especially with the younger Clergy, for advice and instruction in their parochial arrangements respecting the building of Churches, Parsonages, School-houses, &c., was becoming physically oppressive; that in such matters he might be relieved by his elder Clergy, were one of experience always at hand to suggest to his younger brother the wisest course, and encourage him to prosecute it to a successful issue.

Above all, the inestimable interests of Christian Faith and Charity, under the sanction of regular authority and the enforcement of discipline, not by severe remonstrance, but by friendly affection and fatherly counsel, in which the feelings

and the mistakes of the young might be touched tenderly and kindly, would be essentially advanced, and thus give unity and force to the Church as a body in all her proceedings.

These are some of the grounds which induced me to think of Rural Deans as a most useful element of Church Government, and very much in accordance with the parental superintendence of the Church in her primitive days.

With such views and expectations I selected ten Presbyters of ability, zeal, and long standing in the Diocese, for Rural Deans, purposing to increase their number should the benefits looked for be realized, and the duties (which are gratuitously discharged) prove, from the great extent of some of the Deaneries, too onerous.

The Rural Deans, with the Archdeacons, will constitute a standing body always watching over the wants, the perils, the discipline and well-being of the Church.

Although the Reports of my Rural Deans are not yet all before me, I have great reason to be well satisfied with their disinterested services. They have been in general well received by the Clergy and Congregations of the Missions which they have visited, and by their kindness, discretion, and practical knowledge, have smoothed many difficulties, and promoted in various ways, the healthful position of several parochial localities.

Permit me to add, that if in any case a Rural Dean has not been received with the cordiality to which his office and kindly visit entitled him, it must have arisen from some unfortunate misconception; but it should be remembered, that a willing obedience in all things lawful is our bounden duty, and especially required in this Diocese, surrounded as we are by so many difficulties requiring a firm and cordial co-operation.

THEOLOGICAL SEMINARY.

You are aware that our Theological Seminary at Coburg, (which has been conducted with so much ability, and has been of so great benefit to the Church, by the great number of

zealous and active Clergymen which it has furnished), was intended from the first to be temporary.

But so long as King's College existed, and enjoyed a religious character, and had not only a Professor of Divinity to prepare our youth inclined to the Church for Holy Orders, and to conduct regular service evening and morning and on Sundays and Holidays,—there was no urgent necessity for making any alterations in its constitution or efficiency.

But when the Legislature of this colony passed an Act suppressing King's College, and excluding from the new University which it established, all religious instruction according to any form of doctrine, prohibiting any form of prayer and every act of public worship, and in a measure disqualifying any of the under graduates in holy orders from appointment to the senate, the time for remodelling the Cobourg institution seemed to have arrived.

The members of the Church, thus deprived of a University with which they could in any sense as religious men co-operate, felt it was their duty to sacrifice endowment rather than principle, and that it was impossible for them, great as the sacrifice was, to hold connection with an institution now essentially anti-Christian, though originally bearing the revered name of the Sovereign of the empire, and expressly established for religious purposes.

They determined, therefore, to use their utmost efforts to establish a University in direct connection with the Church, from their private means, and which should recognize the principles of Christianity as the basis of education.

An appeal was first made to the clerical and lay members of the Church of the Diocese, which was nobly answered, by contributions in land and money, amounting to the value of something more than twenty-five thousand pounds.

Encouraged by this generous liberality, which proved that the Church was wholly with me, I proceeded to England, and renewed my appeal to our brethren the members of the mother Church; and they, applauding the object and confiding

in the faith and sincerity of our supporters here, gave largely of their bounty, the two great Church Societies and the University of Oxford taking the lead in this work of Christian love.

Since my return to the Diocese, a temporary College Council has been organized, a site has been purchased for the College, which is to be called Trinity College, and contracts entered into for the erection of the buildings. The institution is intended for the whole Diocese; and in case of division, it is proposed to give the new Bishop or Bishops the same authority and interest in its proceedings as the Bishop of Toronto.

The position chosen is most beautiful; and the College, when completed, will present a striking object and a great ornament to the rising city.

DIVISION OF THE DIOCESE.

Soon after my arrival in London, the Diocese of Quebec was divided into two Sees, Quebec and Montreal.

This encouraged me to submit to the proper authorities some considerations in favour of dividing the Diocese of Toronto into two or more Bishoprics.

Such a division had already been contemplated as of growing necessity, because the Diocese had become far too large for the effectual superintendence of one Bishop; but the necessity had somehow given way to more pressing claims.

There had also been some reluctance on my part in pressing the measure, from a feeling of delicacy. The Bishopric of Toronto had been established so recently as 1839, and it seemed too soon to propose a division, as the incumbent had scarcely served long enough to be entitled to any diminution of his labours, and it was but reasonable that he should continue to discharge them, while it was possible for him to do so with advantage.

Recognising the force of all this, I contented myself with sending a brief statement of the facts of the case to the Most Reverend and Right Reverend the Archbishops and Bishops

forming the Council appointed to arrange measures in concert with Her Majesty's Government for the erection and endowment of additional Bishoprics in the colonies and dependencies of Great Britain, feeling assured that by leaving it entirely to their judgment, action in the premises would not be long delayed.

As the letter referred to appeared in the "*Church*" newspaper, soon after my return to the Province, I do not quote it in detail on this occasion.

I would however suggest the wisdom of taking steps, without delay, to establish an episcopal fund within the Province. For it is very desirable as a general rule, that our Bishops should hereafter be selected from among our Colonial Clergy; but there will be great difficulty in effecting this, so long as the endowments for their support are furnished by the Government or its friends in England, and to this fact I would more especially and earnestly solicit the attention of our lay brethren.

GORHAM CASE.

On landing at Liverpool, I was met by the decision of the Judicial Committee of Her Majesty's Privy Council on the Gorham case, and found it had set the whole Church in commotion.

Nor was this surprising, since it assails the inestimable doctrine of Baptismal Regeneration, which our Church has ever held, and which is in close connection with all Gospel truth, and the commencement of the Christian life.

To find their faith and hope, their ingrafting into Christ by holy baptism, made a matter of doubt and uncertainty, became to thousands of the most simple and devout members of the Church a source of the greatest perplexity and distress, I may say of life and death.

The Church of England was, for 1500 years before the Reformation, Catholic; and her object at that period was not to abandon her Catholicity, much less to establish a new Church upon such platforms as Luther, Calvin, and Zuinglius might

in their ingenuity devise ; but to purify herself from all the corruptions and superstitions which, from ignorance and other causes, she had contracted during many centuries, and to return to the perfection and integrity of the primitive times.

She did not give up her Catholic character because she withdrew from Papal supremacy, or hesitate to retain her position as the pillar and ground of the truth. And she still continues, as she has ever been, a living reality,—an existing energy in which dwells the Divinity—creating, conceiving, bestowing, and supporting life, even life eternal.

One condition she requires of all her children: a firm belief, not of the mind only, but of the whole man; mind, heart, soul, and spirit—the whole will and inner being in all her doctrines, as set forth in her Articles and Book of Common Prayer.

The kingdom of grace and the kingdom of the exterior world are ever at work. The Divine agency neither slumbers nor sleeps. The Father worketh, saith our Saviour, and I work. In the outer world, creation is never for a moment suspended. One generation succeeds another. And so it is in the spiritual creation:—the Church, the body of Christ, is ever adding to her members by holy baptism such as should be saved, and moulding them, through the Redeemer's blessed agency, for their heavenly inheritance.

Surely the mystery of holy baptism, in making us children of God, members of Christ, and inheritors of the kingdom of heaven, is not more wonderful than the constant work of creation, in sending body and soul united into the world. But because the latter is a fact of daily experience, the most sceptical dare not call it in question. "I will praise thee, for I am fearfully and wonderfully made: my substance was not hid from thee when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."—Ps. cxxxix. vs. 14, 15, 16.

The mystery which surrounds both births, that of nature and of grace, is to be received in all humility by faith. In either case the divine power is manifest. The Father worketh, and I work.

In concluding this part of my subject, I feel bound to declare my deep conviction to be, that the unequivocal teaching of our Church is, that all infants do, by the application of the merits of the Saviour in and by baptism, receive the grace of regeneration. This conviction is supported, as I conceive, by the sure word of scriptural testimony, the belief of the Catholic Church in all ages, and the preponderating weight of human interpretation.

JUDICIAL COMMITTEE OF THE PRIVY COUNCIL.

The Court which decided the case to which I have alluded, consisted of six members of the Judicial Committee of the Privy Council, with the two Archbishops and the Bishop of London as assessors. The six lay members were unanimous in their judgment. The two Archbishops also gave it their approbation; but the Bishop of London refused to concur.

The judgment was received favourably by one portion of the Church, because it appeared to countenance their particular views; but by a still greater portion with indignation and alarm, because, though a lay tribunal, it seemed to decide points of doctrine.

Independent, therefore, of the decision, most thinking members of the Church were dissatisfied with the composition of the Court, and considered it altogether incompetent to entertain spiritual causes. There is nothing which requires them to be even professing members of our communion; they may be Dissenters and enemies of the Church, and ought not therefore to sit in appeal on the sound principles of her foundation.

How would the Methodists like to have a Committee, as it has been pertinently asked, to decide on their doctrines, and without consulting their Conference, to place or displace their ministers? Such a Court is an anomaly, or rather a grievance,

which must soon be removed; for so long as it exists, the integrity of the vital doctrines of Catholic truth are placed in jeopardy.

The true remedy for this, and all the other evils which afflict the Church, is to restore her to complete freedom of action.

With respect to the fearful consequences which we are told must arise from the decision of the Judicial Committee, I feel little apprehension. The Court declared it had nothing to do with spiritual things, and that its judgment had no reference to doctrine, but only to a matter of fact. If it is so, the Court has been singularly unfortunate in its manner of expression.

But be this as it may, the Church of England as a Church has never formally recognized such a Court or any of its decisions; and it is not likely that the mistake which it has committed, in adjudicating at all on a question which ought never to have been referred to its decision, will ever be repeated.

As regards the Royal supremacy, about which so much has been said and written, we acknowledge it within the British dominions in all things temporal and spiritual, that is according to law. Now, the Crown can make no statutes without Parliament, neither can it settle doctrines without Convocation.

Let us all, therefore, rest assured that the authoritative doctrine of the Church of England remains unchanged, and will so remain in spite of a thousand such decrees. "The scripture, upon which it rests, the creed which proclaims it, and the words of prayer and praise, of exhortation, of instruction, of dogmatic statement, which, throughout her liturgy, bear witness to it, are all with us in their integrity. The truth which they enshrine came not from man but from God. Its duration is eternity. No judgment of man can overthrow it."*

Instead of pursuing this subject any farther, I think it would be better to refer you to the masterly review of the

* Two sermons by the Rev. Jas. J. M. Anderson, M. A. 1850.

whole case, and its probable consequences, in which I entirely concur, as given by the Lord Bishop of London in his recent charge. It is most encouraging to have so eminent a Prelate at such a crisis presiding over the largest and most influential Diocese of the mother Church.

PAPAL AGGRESSION.

We have all heard so much of what is called the Papal aggression, that I would have gladly passed it over had it been possible, because I have never viewed it in so formidable a light as many around me.

I begin my brief notice with observing that so far as it offends against the Royal Supremacy and the Constitutional Law, the Imperial Government have the remedy in their own hands, and it should be completely effective in meeting the evil. Nothing less ought to be contemplated, and such a remedy might be found without returning to any of those penal enactments, which, whether wisely or unwisely have been recently repealed and should never be renewed.

The time has gone by when an Italian Monk could parcel out England as he pleased and set her Queen and people at defiance. England can never be Roman Catholic,—the nation will never allow it. The Pope and his advisers know little of the character of Englishmen,—they are trustful, unsuspicious, slow to move, bearing long with growing evils before they rise against them.

For many years the movements of Popery were almost imperceptible in Great Britain. They might be seen in Ireland in their most rampant aspect, but the honest-hearted English seldom looked so far, and there was nothing around them to excite suspicion.

Seeing little or no increase of Papal adherents, and its old pretensions in a measure dormant, they believed in their simplicity that all such were entirely given up, and that the time had come to award to Romanism the most liberal toleration. This was accordingly done, and amidst the complacency and self-pride of bestowing favors, the good people of

England began to think that the character of Rome and her policy were altogether changed or had become harmless.

Indeed the present generation had grown up so ignorant of the machinations of Popery and the true causes of the Penal Enactments that had been at their several periods adopted against it, that many rejoiced in their total repeal, and even thought that the Court of Rome, and Roman Catholics generally, had not only given up their exclusive principles, but had gone so far as to recognize our Church as a Branch of the true Vine.

From all this we have been suddenly awakened, and we find (as the better-informed well know) that the principles of Popery are ever the same. It tolerates no other religion and suffers no other opinions than its own.

Wherever Popery lifts her head and extends her branches, all freedom of thought withers and disappears.

In his Bull which has made so deep a sensation, the Pope considers England peopled with heathens. He takes no notice whatever of our Church as if it had really no existence, nor does he acknowledge a single Christian in the British Isles except those who belong to his own fold. To be separate from Rome is to be cut off from the true Church and from her Divine Head. Union with Rome is said to be present life and future safety. Apart from the Pope's pastoral care, there is neither grace nor hope.

As Rome was before the Reformation so is she now; and yet many eminent statesmen thought her changed, and believed that she had shared in the common benefits of civilization, and had become more disposed to be liberal to other denominations. But Rome changeth not. Being infallible, she can neither retract nor disavow. The very rescript of the Pope establishing the new Sees in England thus begins:—"The power of ruling the Universal Church committed by the Lord Jesus Christ to the Roman Pontiff in the person of Peter, the Prince of the Apostles, &c., &c.," acknowledges no Church but that of Rome.

When therefore the Pope ignored our Church, it was not as many supposed for the first time. It was indeed done with more than former arrogance, and in language the most offensive, but it was the same assumption of unjust power which Queen Elizabeth resented.

What then it may be asked are the results which are likely to happen to the Church from the disturbances caused by the Gorham case and the Papal aggression?

I answer boldly, an irresistible and successful call to truth of doctrine and unity of action,—results which, when obtained, will place her in a far stronger position than ever she stood in before.

1st. As to the Gorham Case:—It is not believed that there are six men in England of any authority as Divines, who entertain the extreme views of that gentleman, and if all who repudiate such views were openly and heartily to join in doing so, the Church's doctrine would soon be vindicated so far as it may have been impugned, and thus truth and peace might through God's mercy be restored.

The controversy which has been so keenly conducted on Holy Baptism for some time past, has brought most reflecting men in the Church to think, that the difference between the parties who have manifested so much bitterness against each other on the question, is much less than had been supposed, and is rather of degree than of principle.

All are ready to confess that some positive and intelligible benefit is conveyed to the infant in Holy Baptism, and is designated by the word Regeneration. The difference then is as to the degree of the spiritual gift or blessing conferred, and this again resolves itself into a degree of Faith, some believing the grace bestowed stronger, some weaker; but a stronger or a weaker faith arises from a variety of causes over which we have frequently no control, and is no justification of heat or enmity.

If the leaders of the two parties were to meet in a truly christian spirit, they would soon unite in some form of agree-

ment which, while it affirmed Regeneration in Baptism, would guard against any disparagement of the further grace of conversion where needed. Such a consummation would be of inestimable value, and for it, we shall be indebted to the Gorham case, which will thus by Divine Providence be overruled for good.

The Papal Aggression is contemplated by men of influence and piety with very opposite sentiments, by some with alarm, by others with increasing strength and courage.—Those who think that it places the Church in peril are swayed by the deep impression left on their minds by the awful testimony of former times, and they feel a pious horror at any thing which threatens the foundation of our glorious Church, laid as it was by the hands, and cemented by the blood, of martyrs. But although somewhat desponding, they will be no less resolute in the hour of battle than their more sanguine brethren, and none will be more earnest than they, to promote by their prayers and charitable deeds, as well as personal exertions, a successful issue for the glory of God and the benefit of the Church and Empire.

Hence we have another call for combined exertion, and thus united in purity of doctrine and of action we may defy all the powers of darkness.

SECESSORS TO ROME.

In regard to Romish converts from our Church a word must suffice. They are in general weak or faithless, perhaps both. But even from them we derive great benefit, because they refuse to be silent, and will, to the infinite damage of Rome, give reasons for their defection.

Now it would be well for the seceders to give no reasons for their departure, and to leave the fact for speculation and mystery. They have done otherwise, and the reasons they have assigned are in many cases so exceedingly silly, and exhibit such a deplorable deterioration of mental vigor that they seem to have fallen under the strong delusion mentioned in Scripture, that they should believe a lie; and, on

leaving the Church, to have left all moral influence and intellectual ability behind them.

Moreover, it appears that long before they left us, most of them were acting against us, and eating the bread of the Church while the slaves of Rome. To prove this, Messrs. Faber, Dodsworth, and Newman might be quoted. How melancholy to compare Henry Wilberforce's excellent essay on the parochial system with his recent letter to the parishioners whom he has deserted. The essay is a work of merit, but the letter is a tissue of superstitious absurdities. It would seem that on breaking his ordination vows, God had withdrawn from him all grace and enlightenment.

The same may be said of all the perverts ; and from the desertion of such the Church can receive no damage. They may be objects of pity in charitable hearts when their memory rises up, and of sorrowful sympathy among their former friends, but they will never be heard of more for good.

The English character is so honourable in keeping its word, and so hostile to anything like hypocrisy and double dealing, that the disgraceful repudiation of recorded promises, and of all truth and justice, without which society cannot exist, as exemplified in them all, lay and clerical, has done infinitely more to strengthen the Church, than their flight to weaken her.

What a corrupting religion must that be that could induce Lord Fielding to conduct himself in a manner so derogatory to the character of a British Peer.

You shall not add, saith God, to the Word which I command you, neither shall you diminish aught from it. But Rome is from time to time adding new doctrines and practices regardless of God's commandment. Every word of God is pure. "Add not to his word (saith Solomon), lest he reprove thee, and thou be found a liar." "If any man shall add unto these things, God shall add unto him the plagues that are written in this book."

Yet, notwithstanding all this, Rome is ever adding ;

and that she may continue to do so without hindrance or molestation, she has invented the doctrine of development, to furnish new principles and practices whenever she considers their publication useful and convenient for her purposes. But, in the stable and unchangeable lessons of Divine Truth there is no such development. For their perfection, we have not to wait the slow process of observation and discovery handed down from one generation to another. The Book of Revelation is not therefore like the book of nature, it came complete from Him to whom all things, past and future, are present.

CLERGY RESERVES.

The recent publication of two dispatches on the subject of the Clergy Reserves, renders it necessary for me to direct your attention to their avowed object, and the influence they are intended to exercise on the temporal affairs of the Church in Canada.

Since this property first attracted the notice of the Colonial Legislature in 1817, the members of the Church, including both Clergy and Laity, have been content to act entirely on the defensive and with calm and peaceful forbearance.

At that early day, in order to prevent agitation in the Colony, an offer was made to refer the claim of the Church of Scotland, then our only competitor, to the highest authorities in England, on condition that both Churches should acquiesce in the decision whatever it might be.

This proposition, from various difficulties in carrying it out, ultimately fell to the ground, and from time to time the disposition of the Church property became a subject of controversy in the Provincial Legislature; and this because the Imperial Government, from neglect, or enmity to the Church, refused to give that protection to her Endowments which they readily accorded to those of the Roman Catholic Church in Lower Canada.

Yet so long as this Diocese remained a distinct Colony,

no measure detrimental to the claims of the Church ever took effect. Even under the management and prevailing influence of that able and unscrupulous politician, the late Lord Sydenham, a bill disposing of the Clergy Reserves was carried by one vote only, a result which sufficiently proved that it was not the general wish of the people of the Colony to legislate on the subject.

Small however as this encouragement was, it enabled his Lordship, then Governor General, to force the subject on the notice of the Imperial Parliament, having adroitly stated that the final settlement of the Clergy Reserves was essential to complete the union of the two Canadas.

Accordingly, a bill for this purpose was introduced into Parliament in 1840, by Lord John Russell, her Majesty's Secretary of State for the Colonies, and after protracted negotiations and mutual concessions, in the spirit of conciliation, between the Archbishop of Canterbury and the Bishops then in London, acting with his Grace on the side of the Church, and Lord John Russell for the Queen's Government on the other, a compromise was at length agreed upon, and the result was the 3rd and 4th Victoria, chap. 78, which provides, as the preamble expressly declares, for the final disposition of the lands called the Clergy Reserves.

The Church of Scotland was also consulted on this occasion, and approved of the provisions of the bill before it became a law.

A reference to the debate and proceedings on the measure in the Mirror of Parliament, will prove to every reasonable and honest mind, that the object of all parties concerned was to settle the whole question now and for ever.

The great anxiety to put an end to the possibility of again agitating the Colony on this subject is further manifest, from the care taken by the Imperial Legislature to meet by its enactments the requirements of the different interpretations given to the words Protestant Clergy, in the 31st Geo. 3rd, chap. 31. For twenty-eight years they were held to

mean the Clergy of the Church of England only. In 1819, the Law Officers of the Crown gave it as their opinion that they embraced also the Ministers of the Church of Scotland, not as entitling them to endowment in land, but as enabling them to participate in the proceeds of the Reserves whether sold or leased.

In 1828, a Select Committee of the House of Commons extended the construction of the words Protestant Clergy to the Teachers of all Protestant Denominations; and this interpretation, though considered very extraordinary at the time, was confirmed by the Twelve Judges in 1840.

Hence the 3rd and 4th Victoria, chap. 78, recognizes them all, and makes this recognition the basis of the settlement; nor does it exclude the Roman Catholics, although they are not distinctly named.

The proceedings under the provisions of this Act, since it became law in August, 1840, are simply thus:—The two National Churches of England and Scotland in the Province have taken their shares of the Reserves annually, as allowed them by the State. The Wesleyan Methodists and Roman Catholics receive such a portion as the Governor General in council judges right and reasonable. The Free Church of Scotland has not, so far as I know, yet spoken; but taking the principles of that large and respectable denomination to be those of the late Dr. Chalmers, there is nothing to prevent her from doing so.

The other denominations, it is said, refuse to receive any relief from the Clergy Reserves Fund; and some of them allege that they do so from conscientious principles.

Be this as it may, and referring to the census of 1848, it appears that out of 723,332, the population of Canada West, more than two-thirds feel disposed to avail themselves of the advantages which the 3rd and 4th Victoria, chap. 78 allows them, and less than one-third decline such advantages. Or, if we deduct the Free Church, because she has not yet decided, we have still nearly two to one content with the statute, and therefore not inclined to disturb it.

Moreover, since its enactment in 1840, there had been, till the last session of the Provincial Parliament, no agitation or complaint against it in the colony. The settlement was deemed by all parties absolute and final. It is true the Church of England respectfully petitioned the Legislature to grant her the management of the small portion of the patrimony left her, as there was ample proof of its being unreasonably wasted and sacrificed by the Provincial authorities; but the prayer was refused; and seeing no remedy, she quietly submitted, and instead of disturbing the colony, sought to do her best with the scanty revenue which this injudicious management was likely to allow her. We had even learned to trouble ourselves no longer with the painful departure from honourable trusteeship, which was daily passing before our eyes.

But from this patient and general acquiescence we were suddenly awakened, by the Commissioner of Crown Lands again introducing the Clergy Reserve question, on the 18th of June last, to the notice of the House of Assembly. This gentleman, not satisfied with what has been admitted by both Governments, that the subject had been finally settled, now seeks to confiscate the small remainder, and thus to deprive the Church of every vestige of endowment.

That a member of Government could have so far forgotten the duty of his position, or have been suffered by his colleagues, to re-open a question which, after producing infinite trouble, had been settled in the most solemn manner by the Imperial Legislature, and in which all the most eminent statesmen took an anxious interest, was not to be anticipated. Yet such is the case; and for the convulsions and evils which this fatal step may produce, the Executive Government of Canada is wholly responsible.

We were the less prepared for this extraordinary movement on the part of the Provincial Government, because, on the 29th of April, 1846, a select Committee of the Legislative Assembly, of which the same Commissioner of Crown Lands was a leading member, made a Report on the Petition of the Church of England, praying for the management of her

share of the Reserves, which report was received and accepted by the Assembly; and although it refuses the prayer of the Petition, establishes the following points:—

1. That the question of the Clergy Reserves was considered, by the Imperial Parliament, finally settled by the 3 & 4 Victoria, chap. 78.

2. That it was accepted as such final settlement by the inhabitants of the Province of Canada.

3. A strong recommendation is added, that no change or deviation from this settlement be sanctioned by the Legislature.

Hence we find that the pledged faith and solemn guarantee of the Imperial and Colonial Legislatures have been given to this settlement; that the property, so far at least as regards the two National Churches, has been granted and received by them; and though under trust, is actually in their possession. We therefore contend that it is not competent to any power to legislate again upon their shares without their consent and approbation.

Again, the main question of renewing agitation on the Clergy Reserves was carried in the Provincial Assembly by two votes only, the mover and seconder, both avowedly hostile to the two Churches of England and Scotland; and surely this meagre majority did not justify the colonial authorities in disturbing the peace of the community, and placing themselves in opposition to a British statute, their own recorded assent, and the faith of the Imperial Government.

We are, nevertheless, bound in charity to believe that all the facts were not communicated as they ought to have been to Earl Grey, who was in all probability ignorant of their existence, because it does not seem that he took any part in the passing of the 3rd & 4th Vic., chap. 78, for his name does not appear in the proceedings.

Indeed, the more we consider this subject, the greater is our amazement at the infatuation of our Colonial Government, in forcing it back, after a silence of ten years, for no

other reason it would seem but to inflame the public mind. This course was the more to be lamented, because there had been a courteous exchange of social civilities between the Churches of England and Rome from the first settlement of the Province till the union of the two Canadas in 1840, during which period they pursued their different objects in harmony and peace.

But since that unwise measure, causes of irritation and estrangement have been gradually arising. The Church of England feels that she no longer possesses her just influence in the Legislature of the colony, and is thrown, on all occasions where her interests are concerned, into a hopeless minority. She finds her ancient opponents, the Dissenters, who were in former times often in a minority, or so weak as to be unable to refuse her justice, now reinforced on all occasions where she may be mortified or injured by the Roman Catholic votes from Lower Canada. She feels that she lost her University by this unhallowed combination; and when she requested separate schools, for the religious education of her own children, her prayer was rejected by the votes of Romanists, while they secured the same privilege for themselves.

Thus, in the course of a few years, our holy Church has been deprived of the power of educating her children in her own way, and is now threatened with the loss of the remainder of her patrimony; while the Romanists who have brought about all these evils have been gratified in every wish, and possess an endowment of twenty times the value of that which they are assisting to wrest from the established Church of the Empire.

It might have been hoped that the Roman Catholics would have abstained from voting on such matters as concerned our Church, and left them in the hands of the Protestant members of Upper Canada, to whom they more especially belonged. And I regret that this course was not pursued; because it involves a delicate point of honour,

worthy of respect ; and because the destruction of the patrimony of the Churches of England and Scotland, and of such other Protestant denominations as may claim the advantages which the law assigns them, can be of no service to the Roman Catholics of Lower Canada, while it may greatly disturb the peace of the colony.

In this new aspect of things, what is the Church to do? Hitherto, in all her proceedings, she has respected the Roman Catholic endowments. So long as she was sustained in her property, devoted as it was to sacred purposes, she felt it her duty to respect that of the Church of Rome.

While retaining their respective endowments, small as ours is, the two Churches met on something like equal terms. But if, through Roman votes and influence, we are deprived of our endowment, is it still our duty to continue to respect their property as heretofore ?

But the solution of this question may be wisely postponed. There is yet time for the friends of the Church of Rome to pause, and henceforth to abstain from voting against us in matters which concern our Church, as conscientious Roman Catholics do in the British Parliament. Were they to do so, it would without doubt be our duty, even if from other causes we should lose our patrimony, to assist them in protecting theirs. But if they continue to act as they have been doing since the fatal union, it may not be so clear that we should continue passively to submit to the additional injuries which this increased power may enable them to inflict.

If it could give the Roman Catholics any satisfaction as Christians, to see our Church deprived of her endowment, they might at least have the sagacity to reflect, that in a very few years they will form a decided minority in the Province of Canada ; and if they are then the only Christian community possessing endowments, such endowments will be quickly swept away, and the injustice they have assisted to accomplish upon us will be returned upon themselves seven-fold.

Surely the torrent of infidelity and radical licentiousness which is threatening pure and undefiled religion, and all the foundations of social peace and order, calls for the union of all conscientious denominations of Christians for its effectual resistance, instead of permitting it to attain irresistible force, by joining in its objects. In a firm and disinterested combination against this common enemy, there would not only be hope, but a certainty, under the Divine blessing, of preserving for each their rights and privileges, and of insuring the extension of truth and the peace and prosperity of the country.

I nevertheless trust, that, in discharging our duty on this trying occasion, to ourselves and our posterity, we shall abstain from all unseemly agitation, and stedfastly adhere to those principles of peace and social tranquility for which we have been always distinguished. And although compelled to change the place and mode of our proceedings in defending our rights and resisting oppression, our love to our holy Church, and loyalty to our Sovereign, will continue to bind us to charity and forbearance in the face of this new and unlooked for provocation.

But I pass from these more general considerations on this emergency in our ecclesiastical affairs, and proceed to observe, that it has been commenced by the same persons who brought so much misery on the Province in 1837 and 1838, and which formed the excuse for our disastrous union with Lower Canada.

They are intrinsically few in number, but they are sure, in the present age of innovation and irreligion, to obtain the countenance of all those who agree on no other subject but in their aversion to the public support of the Christian Faith.

The Unitarian, who hates our Holy Church for the purity of her Creeds; the infidel, who regards her as a powerful instrument to disseminate Christianity among the people; the innovator, who would sacrifice the best interests of his country for the sake of carrying out a favorite theory; the Reformer,

who sees abuse in every thing, and is only at ease amid changes and revolutions; and the mere Sectarian, who hopes to reduce the National Churches to an equality with himself. To these we may add a few ignorant, though sincere Christians, who, from some extraordinary obtuseness of intellect, persuade themselves that true religion will be most effectually extended by destroying its support, and laying the axe to the root of the tree which has hitherto produced the fruits of righteousness in this Colony;—and to these we may perhaps add, some men of talent and piety, whose general character as members of society we may respect, though their opinions on this subject we regard with equal wonder and regret.

Most of these will tell you, that for the government to support religion or establish it in the land is a monstrous enormity, a masterpiece of satan's wiles for poisoning the streams, and blasting the influence, and repressing the progress of the Gospel. Hence they exhaust their genius, in the vain labor of exhibiting the great evil of assisting from the Clergy Reserves Fund, or any public source, the Churches of England and Scotland.

Now, it is more than sufficient to answer all such senseless declamation, to tell them that our Saviour, during his whole life on earth, was a member of an Established Church; that he was most scrupulously attentive to all its ordinances—that he preached in its Synagogues—and both by precept and example recommended it to the people's regard. So far was He from deeming such Establishments unjust, that he declared them good, and confirmed the attachment of the people to what our wise politicians denounce as the very bane of Christianity.

Nay, the Church was once established by God's own command, and if we rely upon the truth of ancient prophecy, it will again be established upon His authority.

To say therefore that religious establishments are unjust, is in direct terms to charge God with injustice; no doublings and windings, no shifts, expedients, or tergiversations that

have been or may be had recourse to, can avail to explain away the plain meaning of the words, or to exonerate those who declare the principle of establishments, or the public support of religion to be unjust, from the gross impiety of charging injustice upon God, who has undeniably acted upon this principle, and that, not casually or under extraordinary circumstances, but, regularly and for ages.

The period has arrived when the Church in this Diocese must assume her responsibility as a body, and act as a whole, Lay and Clerical ; and this the more especially when her former unobtrusive mode of proceeding has been publicly derided and condemned.

Let us then proceed as St. Paul did, when about to be oppressed by an unjust judge, he appealed unto Cæsar. We must appeal to the law and to the testimony—to the principles of the constitution—to the acts, pledges, and promises of the Government and Legislature, and keeping honestly within these limits, we must speak boldly. Those of our professing friends who have occasionally kept in the back ground, fearing to identify themselves with the Church and her interests, must be reminded that such a crooked policy will be no longer tolerated, and that all who shrink from defending her in this her time of need, will be cast off as rotten branches.

Our people must be made aware that, in the discharge of their social as well as other duties, they should act conscientiously and agreeably to the word of God, and if they do so, as Christian men, they will never assist any one in acquiring office or a seat in the Legislature who is not the friend of God and of His Church, and a man of justice towards his neighbour. What said Jethro to Moses: “Take ye wise men, men of understanding and known among your tribes”—they were to be “able men, such as fear God, men of truth, hating covetousness.”

For after all, our Bibles are the true standard of civil Government, and according to its rules ought we to select our representatives.

But I shall be told that this is entering into politics, and that religion is not political. Now, to this I answer, that the word "Political" has a bad sense, and religion is nothing that is bad. But there is also a good sense of the word, and whoever says that religion is not political, speaks as erroneously, and offends with his tongue as certainly, as if in St. Paul's time he had said it mattered not whether he was a Christian or a heathen.

For what the question of Christian or no Christian was in the Apostle's day, such are what we call questions of politics now. It is as right to take one side, and as wrong to take the other, in the social matters which come daily before us, as it was right to become a Christian in St. Paul's day, or wrong to remain an idolater.

Hence, in all social duties there is a right and wrong, and it is not a matter of indifference what side we take. In truth nothing can be indifferent in a Christian man's life. There is no part of that life without its duties, and to trifle with any one of them is to trifle with eternity.

We daily hear indeed of political rights and privileges, and we are told that we may do with them as we please.—Our neighbour says, I have a right to do this or that, to give my vote to this person or that person, to forward this or that measure. Now, doubtless he has such a right, because he has the right of freewill ; he is from birth-right a free agent, and has the power of doing right or wrong, of saving himself or ruining himself. But it will be a poor consolation to him in the next world, to know that his ruin was all his own fault.

Men do not lose their souls by one act, but by a course of acts ; and the careless, or party and selfish exercise, of political rights, this way or that way at our pleasure, is among the acts by which we forfeit our salvation. All men have the power of doing wrong if they will, yet there is but one right way while there are a hundred wrong ways.—They may do as they please, but the first who exercised

that right was Satan, when he fell ; and any man who does this or that merely because he wills it, is, so far, following his example.

Hence I maintain, without fear of any rational contradiction, that the individuals comprising the Legislatures of Christian nations ought to be men of Christian principles, and should not only conduct themselves by the Word of God, but see to the support of His regular worship, and teaching, as the New Testament so clearly ordains, " Preach the Gospel to every creature."

VOLUNTARY SYSTEM.

But whatever may be the result of our proceedings in regard to the small property which still remains to the Church, whether it shall be retained or lost, the time is more than arrived when we must look the problem of supporting religion throughout this Diocese in the face, and no longer shrink from grappling with its solution. Nor will this difficulty be much lessened, should we be able to secure the portion of the Clergy Reserves still remaining.

Reasoning from the past management, and what may be anticipated as to the future, it will scarcely yield at any time a maximum revenue of £25,000 per annum. Now taking the increase of the Clergy to be merely equal during the next fifty years, to what it has proved during the past fifty, we may in A. D. 1900 have two thousand or more Clergymen in Upper Canada.

But taking only half of these, or one thousand, the increase of the Church, allowing no other contingency, of which however there must be many, it would scarcely allow twenty-five pounds per annum to each Parish or Mission, towards supporting a Clergyman, and building a Church, a Parsonage and School-house.

Not despising this pittance, small as it is, and scarcely worthy of being taken into account, what is to be done ?— And here it may be asked by the worldly and lukewarm, why keep it and make it the bone of contention ? We an-

swer, because it is sacred property, devoted for sixty years to religious objects, and we have no power to relinquish it ; because, small as it is, it may still serve as a nucleus as it has already done, and encourage to regular exertions ; and, above all, because it is our duty to resist evil.

But, with or without its aid, there is nothing of moment left for us but the Voluntary Principle ; and although it has never succeeded in any place or country, in bringing the Gospel to every creature, as the National Establishment of Christian kingdoms and countries have effected, it is all that is left for us to work upon.

Now, I am not here to advocate the voluntary system in itself ; for I consider it exposed to the gravest objections ; and I believe it to be as much the duty of every Christian Government to provide for the religious instruction of its people, as it is for the father of a family to train up his children in the ways of Gospel truth and holiness.

But the necessity is upon us : there is now no alternative ; and, because it is a necessity, I am convinced that God will bless it, and from this I take comfort and encouragement.

It is, as all must confess, of high antiquity. It began to be acted upon in the days of the Apostles ; and, according to the zeal and exertions of the Clergy, has produced very different results. In some regions they have been very favourable ; and although nowhere equal to a regular provision under the legal authority of the state, they were, nevertheless, of infinite importance in preserving and extending the Church, her ordinances, and teaching among the people.

Not that any Government has ever, from what might be called its own resources, supported the Christian religion. Such support has been gradually received from the munificence of individuals from age to age. Nor are we to think so poorly of the Christian spirit, as to believe that such individuals are extinct, or that there is a less disposition to

give God his portion now, than during the infancy of the Church, when they had all things in common.

Henceforth we must rely more, under God, for the sustenance of His Church upon the generous efforts of her children, acting from their own free will, and influenced by that variety of considerations which are comprehended under the desire to do good.

To this principle must we in future look for the support of religious worship and the spread of the Gospel through this Diocese. We must look upon the unrestrained affection of our people, and especially of those who love the Saviour, to preserve in her holy efficiency His body the Church.

If the timid and weak of faith tremble for the result, it is because they know not what the true friends of Christ are able to accomplish when their whole energies of body and mind are directed, sustained, and devoted to His glory, by the special grace of the Holy Spirit.

Time would not permit, nor is this the most convenient place, for entering into minute details of what may be considered the statistical view of this important subject; and yet I dare not hesitate to submit for your thoughtful reflection some of the more obvious difficulties which seem universally to impede the working of the voluntary system, and which have up to this day so far prevailed as never to have afforded one single example of its carrying the Word of Life to every family and individual of a whole nation, or of parcelling it out in small divisions and parishes capable of being completely superintended and instructed by one Clergyman.

Hence I infer, as I have already said, that it is the duty of every Christian nation to provide for the religious instruction of all its people; but as this is denied us, we must, under all the circumstances of the case, and trusting in Divine assistance, do for this purpose all we are able.

It is not the least of the obstacles to the due working of the voluntary system, that our people have been so long accustomed to look wholly to Government for the support of

religion, and never to lean upon their own exertions. Recent emigrants from the mother country have never been called upon in their own favoured land to sustain religion in any way. The Parish Church is free ; the Clergyman is supported from his endowment ; and his flock, unless perhaps a very trifling fee for marriages and baptisms, contribute nothing ; and consequently they come to think it no part of their duty, and that to demand it is unjust. Moreover, when they arrive in this country, they are told, "That ample provision has been made for the sustenance of religion by Government ; and if it is not as free here as in England, the Clergy and not the Government are to be blamed." And although the true state of the matter is quite the reverse, there is no getting the unwilling to believe it : hence they do not perceive the necessity of making any efforts, and if pressed, too frequently refuse even the smallest assistance.

Nor is it easy to get the well-disposed to believe that religion can be sustained to any extent by the hearts and hands of those who are truly sincere ; and to keep their eyes on the primitive days of the Christian Church.

Other obstacles of a different character are not wanting. Our people are much scattered and separated from one another, and are thus exposed to many temptations, to neglect the interests of their souls. There is also the frequent separation of the father from his wife and children, and thus the old associations and influences of family ties are suspended or lost. The removal from abundant means of grace, and the force of public opinion, which powerfully restrains from the commission of scandalous sin, lead many astray.

To all these, emigrants are peculiarly exposed. They remove at once from the midst of a Parish where they never thought of absenting themselves from public worship and keeping holy the Sabbath-day, and go to the backwoods, to a life of anxious labour, without the encouragement of kind friends or the influence of religious neighbours. The next settler is perhaps miles distant, the Sabbath passes without

notice or in drowsy listlessness, and before the settlement gets compact and a Clergyman makes his appearance, many of the first inhabitants have become insensible to religious impressions, and have long ceased to feel public worship as a want. If they ever were religious in heart and life, they are in danger of becoming cold and indifferent, amidst incessant toil and engrossing cares ; and, with their love for religion, they lose their disposition to support it.

Add to all this, the solitary life they lead, their many privations and difficulties, for years and years, by which their feelings become blunted, their ideas contracted, and their generous sentiments altogether absorbed in the gulf of selfishness.

These are merely specimens of the many obstacles which impede the serious work of developing the voluntary system in a new country ; but, though most arduous, they are not desperate, and may be overcome. What has already past, may encourage us to hope for the future.

In 1800, the Clergy numbered five ; two of the five are now before you. And in 1851, we are one hundred and fifty : an increase, which I allow to be slow for so many years, and yet, full of promise ; for were we to go on at the same rate during the next fifty years to come, we should number some thousands.

But how is this to be accomplished ? The responsibility, my brethren, rests chiefly with us. The Apostles were sent through the world to convert all men, and to bring them to the knowledge and possession of salvation ; and this commandment is still as fresh as when it was first delivered, and as imperative on the Clergy at this day as it was on the first disciples, and, (I will add, for our comfort,) far more easy of accomplishment.

This Diocese contains about two hundred thousand sons and daughters of the Church of England. Now upon the voluntary system, the religious instruction of this entire population will soon depend, embracing our Churches,

Clergymen, Colleges, Schools, Missionary Societies, and all other lawful means necessary for promoting the knowledge of the Gospel from one end of the Province to the other. And where can this principle be found except in the good will of our people, especially of those who are true to their baptismal vows and graces, and love the Saviour.

Still more : not only must this principle continue to do all the good it is now doing, but it must be daily expanding as the population increases, to meet and supply its new wants. And what this will require may be conceived from the fact that the annual increase is not less than one-twelfth, or, in round numbers, sixteen thousand.

This would require us to build sixteen new Churches and supply the same number of Clergymen every year. But in practice, a smaller number will be found to answer, not certainly effectually, but to a greater extent than many suppose.

No doubt those who have been accustomed to the Establishments of England and Scotland, the regularity of the Services, the comparative smallness of the Parishes, and the completeness of all the necessary appliances, are ready to consider such exertions hopeless.

But not so ; the prospect is not so desperate as that which met the Apostolic Missionaries. So long as Christians do their duty in humble and heartfelt reliance upon God, it is not a matter of speculation but of actual practice.

The sixteen Churches may not all be erected in one year, or the sixteen Clergymen sent, because, School-houses or private dwellings may for a time suffice, and one Clergyman may serve two or three congregations. But something will be done for all, and as the population becomes more dense, the various deficiencies will be gradually made up.

DUTY OF THE CLERGY.

But how are we to awaken the spirit which is to give reality to all these things? The spirit comes indeed from God, but we have no warrant to expect it to come except

through the means which He has appointed ; and thus coming, it will be awakened, cherished, strengthened, and rendered sufficient for the accomplishment of them all. There is an energy indigenious to new countries, which, if directed under the influence of religion can do wonders.

The self-reliance and enterprise which enable an emigrant to quit the endearments of his home and the comforts of more civilised society, for a life in the woods of America, amidst wild animals, sometimes wilder men, pestilential marshes, and innumerable privations, are of themselves a basis upon which we may securely build. Such men soon learn to disregard difficulties, to surmount obstacles which in other states of society would repel them, and to do many things which in happier circumstances they would expect others to do for them.

We must therefore teach our people to exercise the same energy, self-reliance and enterprise in the cause of religion, which they exhibit in their private and domestic affairs.— Thus, when a new Church is called for, we must induce them to consider whether they can build it without help. For to lean upon others is, to a true settler, offensive, and such a spirit when roused often leads them to discover that they can accomplish by their own efforts what at first they dared not hope for.

Moreover the solitude of the forest is favorable to reflection, and if improved it leads to the feeling that religion is necessary even to the temporal well-being of society. Hence, we have some elements furnished in the most unpromising localities, which, if tenderly touched with humble reliance on our Lord and Saviour, may be followed with abundant fruit.

And shall we not touch them, and not merely convince, but manfully pursue the work of evangelizing the whole diocese, for which our Church makes such ample provision, and in doing so we shall find a remedy for all the evils which afflict us. Our people will prosper in body and soul ; they will delight in giving God His portion, and recognize the truth

that “They who wait at the altar, are partakers with the altar.” Even so hath God ordained “That they who preach the Gospel should live of the Gospel.”

Now, when I speak of the provision made for the spiritual improvement of her children by our Church, and which is so far superior to that possessed by any other denomination—I allude more particularly to the Book of Common Prayer, which contains the most effective and beautiful form of Public Worship that was ever set forth by any branch of the Catholic Church. Our first step therefore, on taking possession of a Parish or Mission is, to persuade all our people, old and young, to furnish themselves with a Bible and Prayer-book, the former to prove by Holy Scripture the certainty of all that our Church teaches and believes, and the latter to instruct them how to worship God in spirit and in truth.

In this manual the Gospel is adapted, in all its principles and duties, to the hopes and necessities of human life. For as the body grows from a small beginning, and gradually advances to youth, manhood, and old age, so runs the Book of Common Prayer into every portion of the heart and life, and leaves nothing untouched from the birth to the grave.—At every stage of our earthly pilgrimage it offers its word of preparation, admonition, or encouragement. At every halting place it presents the form and manner in which our Church would have us to think, to pray, and to act, and daily reminds us that we are her children, and that she is continually watching over us for our good.

In this way the Church becomes to our flocks in reality a home, a refuge from the storms of life. The powers and inclinations which God has implanted in their nature are gradually brought under a holy influence and lead to higher and diviner objects ; and we, who are the humble instruments of the Church in conveying to them so precious blessings, soon acquire their good-will and ready obedience, and if we persevere in discharging our duties with a steady kindness, we, by degrees, secure their hearts and affections, and that, in a far shorter period than we had anticipated.

It is true our whole time must be devoted to our parochial labours, and, as it belongs to the Church, we can look for no permanent fruit if we spend it in frivolous occupations. We have so many opportunities of proving our sympathy and making favorable impressions on the hearts and understandings of our people, that I believe no Clergyman who goes earnestly to work in his Master's service will ever fail in bringing the greater number of his flock with him ; and once they are become sincere Christians all further difficulties ceases.

Let no Clergyman forget, that the teaching of our Church must be worked out as a whole with the same earnestness and self-devotion which are applied to the most active schemes of human labor ; and then only can we hope for a successful result—A partial use of the Church's means of grace will never succeed.

The use of preaching, for example, to the depreciation of the Sacraments and the Prayers will produce superficial, unreal, and vain characters ; and on the other hand, the exclusion of earnest and simple preaching, and attempting to work through the higher means of grace alone, will commonly result in a formal and heartless profession.

We should also recollect that our public ministrations in the Church may be carefully and decently performed, and yet no promising progress be made, if other opportunities be neglected.

Personal intercourse, for instance, is essential to a Clergyman's success, and may produce the most beneficial consequences in cases where the public ministrations of the Church cannot reach. In a short conversation he may be able to give much instruction, and remove many difficulties, show the advantage of private prayer as a source of comfort and of strength in bearing distress, and he may correct irreverence and breaches of the third commandment.

A word in season, may bring before them their true condition as sinners, their state as to their responsibilities and gifts in holy baptism, and it may frequently awaken a consciousness to certain sins and errors of thought and conduct which had never been noticed before.

Say not, that such personal intercourse is impossible, as your range of duty is so extensive, for under a regular and systematic division of your time much may be accomplished.

Again, incidents are continually happening which give an opening for the most friendly and interesting exchange of thoughts. A baptism in a family, calls for a kind visit and a conversation on the subject, the duties of the parents, the holiness of the institution, the blessings which attend it, the benefit of sponsors and their solemn responsibilities.

Seasons of Confirmation, afford opportunities of surpassing value for impressing on the young the leading doctrines of the Church.

Times of sickness, when thoughtfulness and anxiety, and often alarm, make our admonitions and consolations useful and acceptable.

Deaths and Burials, may generally be improved to the great spiritual advantage of the whole neighbourhood as well as the family more immediately concerned.

In fine, the religious acts of a Missionary's life,—his baptisms, his confirmations, his burials—are all acts full of the deepest instruction in Christian truth, and if carefully improved, and the more public ministrations at the same time decently and earnestly conducted, the Pastor will be felt to be the friend, consoler, and benefactor of the whole Parish or Mission, and become in their estimation worthy of the most grateful return.

It is something in this way that we must proceed to meet the urgency of the times; and if we go forward in singleness of heart, and leaning on our Saviour's help and encouragement, we cannot fail.

Not that many will live to see the full success of their labours; but we are in God's hands, and must never despond. "They that sow in tears shall reap in joy: and he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126.

EDUCATION.

There are two extremes in public education : the one, is where every child is considered the child of the state, and is educated without any regard to the wishes and views of the parents ; the other, is where the state pays no regard whatever to the matter, but leaves the parents to give their children education or not, as they please.

In this Province, the system adopted cannot with accuracy be said to come under either of these two. Schools are established throughout the Province, and worked by a very complicated machinery ; but, not being based on a recognition of the Scriptures, cannot possess God's blessing.

It is, however, but justice to say, that the Normal School, since its first establishment, has been conducted with ability and success ; and where it has failed, it has not been the fault of the teachers, but of the principle on which it rests. It may further be remarked, that the Chief Superintendent has been diligent in his office, and seems to have done all the law permitted to introduce something of religious feeling and knowledge, by adopting the books made use of by the Irish Board of Education. So far, therefore, he deserves commendation, and indeed what is wanting in the system is not to be attributed to him.

It is, nevertheless, such a system of education as would not to be permitted to exist for one day in Great Britain. And why ? Because civil and religious liberty are well known and defined in the parent state, and education is reduced to principle. Hence all religious persuasions receive equal assistance from the Government in educating their youth. No damp is thrown upon their peculiar opinions ; the children are not in this matter separated from their parents.

To take away the power of the parents to judge and direct the education of their children, which is their natural privilege from God, as our schools virtually do, will never be allowed in Great Britain.

There, money is advanced to assist and support schools in connexion with every religious denomination; and the Government is restrained from all interference with the religious instruction, discipline, or management of such schools: there, we have true liberty; gold, and not alloy. But, in this Province, Christianity is not so much as acknowledged in our school-law. The Bible appears not among our school-books; and a belief in Christianity is not included among the qualifications of school-masters; and I am credibly informed that there have been instances of candidates for schools disavowing all religious belief.

Now the remedy is with you, my Brethren of the Clergy and Laity. We must insist upon the correction of this intolerable degradation, or our children will become infidels. We must demand what the Roman Catholics have already obtained—separate schools; and I honour them for insisting on this just concession. A request so reasonable cannot be long withheld from us, for unjust class legislation cannot endure long in any country.

In Great Britain, the National Society represents the Church of England Schools; the British and Foreign Society represent various Dissenters; the Wesleyan body, with the Free Church of Scotland, represent their several denominations. All are in correspondence with the Committee of Council, and receive assistance in the maintenance of their schools, and all proceed in educating their children in their own way, in harmony and peace; and why is not the same Christian justice dealt out to us here?

It is indeed surprising, that this system, which ought to have been from time to time carefully considered by the framers of the School Acts for this Province, since it offers so very easy a solution of the problem of suiting education to a mixed religious population, should have been neglected; the more especially as it will be very easy to modify our laws, so as to work exactly as they do in the English system.

All that is wanting is, to give powers to the different

boards or authorities to grant separate schools, as they now do to the Roman Catholics, to all localities desiring them, and furnishing a reasonable number of scholars.

Not that this can perhaps be done without opposition from the irreligious, but they are few in number ; and we do not again expect the Roman Catholics in the Legislature so far to neglect the true principles of the Constitution as to seize upon privileges for their own benefit which they refuse to others. The continuance of such a course will have a melancholy end, for it would be better for Protestants to perish than submit to such oppression much longer, and to look passively on, while their children are brought up in popery or infidelity.

As to any opposition from other parties, if left to itself, it would appear in its true colours, altogether contemptible, because it would be seen to be the emanation of the most narrow selfishness, which allows of nothing unless it accords with preconceived notions ; and as they have no religious principles themselves, their desire is to crush such principles in others.

We must therefore petition the Legislature for separate schools. In the meantime, it will be our duty to establish a Church school at every Church or station, and also a Sunday school, both of which to be under the care of the resident Clergyman, whose duty it will be to see that the instruction is on the Church system, upon which she speaks most decidedly. Whenever she treats of education, she means catechising as the principal part. This she takes as her standard, from the practice of the primitive Churches.

Now this must be carried out as she directs, for the benefit of her baptized children, and of this education, the baptismal promises and preparation for confirmation form an important and necessary part.

The whole arrangement depends upon you, my Brethren, and you must give your personal attendance to commence and keep it in motion. You must never forget that you are

the commissioned instructors of the children of God's Holy Catholic Church, who are to lead them from baptism to confirmation; from confirmation, to their first communion; and from that, to the bar of God?

Compared to this, all other instruction is worthless; but such is the capacity of youth under proper discipline, that with all this, they may be made to surpass in every kind of secular knowledge those of the same age who are brought up ignorant of the Gospel and its holy requirements.

Hitherto our people have not perceived the tendency of the present system. They are apt to think, that because some of the books consist of partial portions of Scripture, there is some religion taught. But our religion must be taught systematically by its great doctrines and creeds, as it has ever been, proving them by Holy Scripture, and thus giving them unction, power and life. In this way the young Christian drinks conviction from the first fountain of eternal truth, and finds with lively satisfaction that every word which had been taught him by the Church has the sanction of the pure Gospel.

CONCLUSION.

In my Pastoral Letter of the 2nd of April last, invoking the presence of the Laity as well as the Clergy at this visitation, I mentioned that such a combination had been suggested to me by many respectable members of our communion.

They believe, that in the present crisis of our secular affairs, the Church, now strong in numbers and intelligence, ought to express her opinion, as a body, on the attempt making to despoil her of the small remainder of her property, which has been set apart and devoted to sacred purposes, during sixty years.

Adopting this suggestion, as wise and seasonable, I congratulate you, as well as myself, on the numerous and goodly assemblage before me.

In October, 1836, there was a meeting somewhat similar to this, held under the then two Archdeacons, but according

to the usage of our Church, it was altogether clerical. It was called in consequence of the protracted absence and feeble health of our late excellent and Venerable Diocesan. His Lordship was too far gone in the disease which soon after removed him to his place of rest, to permit him to examine and approve of our proceedings, which were all sent for his consideration, but they did not on that account fall to the ground.

The objects considered were—a division of the Diocese, provision for the new Bishop, the induction of the Clergy, and annual Convocations. Of these, the first three have been obtained. The Diocese has been divided, and the Bishop provided for, the Rectories legally established, and the Incumbents inducted.

The question of the Convocation alone remains in abeyance.

Soon after my Consecration, in 1839, I deemed it my duty to bring it under the consideration of the late gifted Archbishop of Canterbury, and of other Clergymen of high standing and learning in the Church.

The substance of my gatherings from such high authorities, I detailed, at some length, in the tenth section of my first charge, in September, 1841; and to which I would request your careful attention.

The opinion at that time was decidedly against a convocation, and more especially the lay element with which it was to be incorporated.

It was argued, that all the advantages that could reasonably be expected from annually assembling the Clergy in Convocation, might be obtained in a more convenient and effective manner through the usual Episcopal Visitations, the meetings of the Church Societies, and the associations of the neighbouring Clergy for friendly intercourse and spiritual edification.

Now it must be acknowledged, that the division of the Diocese of Quebec into two, and recently into three Bishop-

rics, and the approaching division of this Diocese into at least two more, make Convocations in some respects far less necessary ; more especially as there is no impediment in the way of the Clergy to meet their Bishops in conference, from time to time, on the temporalities of the Church.

But, on the other hand, her rapid growth, and the increase of her Clergy, present many new and urgent arguments for some ruling power to enforce a stricter discipline and greater unity of action than she has yet enjoyed in this Diocese.

So feeling, I resolved again to inquire into the matter, during my last visit to England ; and instead of confining myself to the Clergy, as in 1839, I went to the most eminent ecclesiastical law authorities. They received me with the greatest courtesy, and were frank and ready in answering my inquiries ; but I was at once met with the maxim, that no Diocesan Synod can be held without leave and license from the Crown. They further stated, that if such could be held, they would be of no sort of advantage without the establishment of Courts to enforce and carry out such rules and regulations as they might adopt for the better conduct of their ecclesiastical affairs.

I then asked, whether such license and Courts might not be obtained, if it could be shewn that it was of the first importance to the further extension and well-being of the Church in Upper Canada, to possess some power within herself to insure obedience in all things lawful on the part of the Clergy, and equal justice on that of the Bishop. I added that some such power would soon become absolutely necessary, as it may indeed already be considered so in the See of Toronto.

When the lay members of the Church in any Colonial Diocese number more than two hundred thousand, and the Clergy one hundred and fifty, scattered over a vast region, and thus much separated from one another, it must needs be that difficulties and offences will arise ; and how are they to be dealt with ?

The Bishop is in most cases powerless, having indeed jurisdiction by his Royal appointment and Divine commission, but he has no tribunals to try cases, and to acquit or punish, as the case may be.

He therefore feels himself frequently weak, and unable to correct reckless insubordination and sullen opposition, even in matters spiritual.

At one time, he may be accused of feebleness and irresolution; at another, when acting with some vigour, he may be denounced as tyrannical and despotic.

On such occasions, he requires the support and refreshing counsel of his Brethren, and their constitutional co-operation, in devising and maturing such measures as it may be thought necessary to adopt for the welfare of the Church.

My advisers replied, that under such circumstances, they did not apprehend any great difficulty in obtaining all we required, more especially as the Colonial Church had already forced itself on the notice of Government, and we could exhibit so strong and urgent a case, that it would not be easy or even gracious to refuse us. "But," they added, "you must proceed with much caution and deference to existing authorities, for your request is new, and pregnant with momentous results to the Church in the Colonies. Nor must you forget, that you are at present part and parcel of the United Church of England and Ireland, and as much subject to the Archbishop of Canterbury as if you were in England. And above all things remember, that in such matters your proper channel of communication with the Government is through his Grace the Primate of all England."

I have now brought my observations to a close, and have great need to apologize for trespassing so long upon your patience; but the various topics which I have brought under your consideration are all of so great weight and importance, as I trust may furnish an admissible excuse.

—Moreover, this is the first time that the whole Church of this Diocese, lay and clerical, has assembled, and it will in all

probability be the last, because new sees will soon spring up within its limits.

It is a meeting therefore of much greater consequence than many may at first perceive, and I trust it will pass harmoniously over, and become an example to other Dioceses seeking for the same objects.

Our meeting and proceedings will begin a new era in the history of the Colonial Church, and may be the prelude, not only of Diocesan Synods, but of the ultimate union of all the British North American Bishoprics, to convene at stated times in general Synods or Convocations.

This happy consummation I may not see; but like Moses, overlooking the promised land, I see it afar off, and it will hereafter be a source of great comfort to my more aged Brethren, as well as myself, to have assisted at its commencement on this happy day.

And now my Brethren, having touched, however imperfectly, on all the topics upon which I proposed at this time to address you, I commend you to Him who is able to perfect, establish, strengthen, settle you.

May God replenish you with the truth of His doctrine, and adorn you with innocency of life, that both by word and good example you may faithfully serve Him, to the glory of His name, and the edification of His Church.

APPENDIX.

DIOCESE OF TORONTO.

Pastoral Letter.

TO THE CLERGY AND LAITY OF THE DIOCESE OF TORONTO.

MY DEAR BRETHREN,—

Having been prevented, by necessary absence in England, from holding the Triennial Visitation of my clergy last summer, I have appointed Thursday, the first day of May next (God willing), for the discharge of this important duty.

My clergy will, therefore, be pleased to assemble in the Church of the Holy Trinity, in their full robes, on that day.

The Service to commence at Eleven, A. M.

It has been suggested, and even pressed upon me, by many of the most pious and respectable members of our communion, both lay and clerical, that the Church, now so numerous in Canada West, ought to express her opinion, as a body, on the posture of her secular affairs, when an attempt is again making by her enemies to despoil her of the small remainder of her property, which has been set apart and devoted to sacred purposes during sixty years; and that it is not only her duty to protest against such a manifest breach of public faith, but to take such steps as may seem just and reasonable to avert the same.

Having taken this suggestion into serious consideration, and believing it not only founded in wisdom, but, in the present crisis of the Temporalities of the Church, absolutely necessary, I hereby request every clergyman of my Diocese to invite the members of his mission or congregation, being regular communicants, to select one or two of their number to accompany him to the Visitation.

For the sake of order, it is requested that such lay members be furnished with certificates from their minister or churchwardens that they have been duly appointed, to entitle them to take part in the proceedings which may take place subsequent to the Visitation.

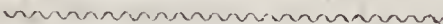
It is expected that such missions or congregations as accede to this invitation, will take measures to defray the necessary expenses incurred by their clergymen and representatives in their attendance on this duty; which will be strictly confined to the consideration of the temporal affairs and position of the Church.

I remain, my dear Brethren,

Your affectionate Diocesan,

JOHN TORONTO.

Toronto, April 2, 1851.



**Minutes of Proceedings at the Visitation of the Lord
Bishop of Toronto,**

HELD IN THE CHURCH OF THE HOLY TRINITY, TORONTO, ON THE
1st & 2nd MAY, 1851.

THURSDAY, MAY 1, 1851, *the Festival of St. Philip and
St. James.*

This being the day appointed by the Lord Bishop of Toronto, in his Pastoral Letter, dated 2nd of April, 1851, for the holding of the Triennial Visitation, there was Divine Service at the Church of the Holy Trinity, Toronto, at Eleven o'clock, A. M.

Prayers were said by the Rev. E. Denroche, A. M., Incumbent of St. Peter's Church, Brockville; the Lessons were read by the Rev. Saltern Givins, Incumbent of St. Jude's Church, Oakville and Rural Dean of the Midland Deanery; the ante-Communion Service was read by the Venerable Archdeacon of York; the Rev. Saltern Givins reading the Epistle; the Sermon was preached by the Rev. W. M. Herchmer, M. A., Chaplain to the Lord Bishop, from the 2nd chapter of Malachi, 7th verse; Holy Communion was administered by the Lord Bishop, the Ven. the Archdeacon of Kingston, the Ven. the Archdeacon of York, and the Rev. H. J. Grasett, Domestic Chaplain to the Lord Bishop.

Divine Service being ended, the Lord Bishop stated that he would deliver his Charge at Three o'clock.

Three o'clock.

The clergy and the lay representatives from their several missions or congregations whom they had invited, at the request of the Lord Bishop, to accompany them to this Visitation, having taken their places in the Church,

The names of the clergy were called over by the Rev. H. J. Grasett, Chaplain to the Lord Bishop; when the following clergymen answered to their names:

H. J. Grasett, M.A., Rector, Toronto.	Adam Elliott, Grand River Ind. Miss.
Ed. Baldwin, M.A., Assistant Minister, St. James's Church, Toronto.	John Kennedy, Grand River Ind. Miss.
J. G. D. MacKenzie, B.A., Incumbent of St. Paul's Church, Toronto.	Thos. Greene, A.B., Rector, Wellington Square.
Rd. Mitchele, M.A., Incumbent of Tri- nity Church, Toronto.	M. Boomer, A.B., Galt.
Stephen Lett, LL.D., Incumbent of St. George's Church, Toronto.	C. Ruttan, Paris.
Henry Scadding, M.A., Incumbent of the Church of the Holy Trinity, Toronto.	S. Givins, Oakville, <i>Rural Dean</i> .
W. Stennett, M.A., Assist. Min. Church of the Holy Trinity, Toronto.	D. Fraser, Georgetown.
H. C. Cooper, B.A., Rector, Etobicoke.	Geo. Graham, Nassagaweya.
A. Sanson, Rector, York Mills.	R. N. Merritt, Travelling Missionary Gore District.
D. E. Blake, A.B., Rector, Thornhill,	A. Palmer, A.B., Rector, Guelph, <i>Rural Dean</i> .
H. B. Osler, Lloydtown.	J. W. Marsh, B.A., Elora.
W. G. Tucker, M.A., Chinguacousy.	A. H. R. Mulholland, Owen's Sound.
R. J. Macgeorge, Streetsville.	Thos. Creen, Rector, Niagara.
John Gibson, Georgina.	W. David, M.A., <i>Acting</i> , Grimsby.
R. Garrett, Brock.	A. F. Atkinson, Rector, St. Catharines.
G. S. J. Hill, Rector, Markham.	R. Shanklin, Assistant, St. Catharines.
J. Pentland, A.B., Whitby.	A. Dixon, B.A., Rector, Louth.
W. S. Darling, Scarboro.	W. Leeming, Rector, Chippawa.
Thos. W. Marsh, B.A., Pickering.	C. L. Ingles, B.A., Assistant, Chippawa.
S. B. Ardagh, A.M., Rector, Barrie.	T. B. Fuller, Rector, Thorold, <i>Rural Dean</i> .
Garrett Nugent, Assistant, Barrie.	Elliott Grasett, M. A., Rector, Fort Erie.
F. L. Osler, M.A., Tecumseth, <i>Rural Dean</i> .	A. Townley, Port Maitland.
A. Hill, B.A., West Gwillimbury.	Bold C. Hill, A.M., Grand River.
Geo. Bourn, Orillia.	W. C. Clarke, Travelling Missionary, Niagara District.
Geo. Hallen, B.A., Penetanguishene.	B. Cronyn, M.A., Rector, London, <i>Ru- ral Dean</i> .
John Fletcher, A.B., Mono.	C. C. Brough, A.B., Rector, London Township.
J. G. Geddes, B.A., Rector, Hamilton.	M. Burnham, B.A., Rector, St. Thomas.
J. L. Alexander, Saltfleet.	A. Mortimer, Rector, Adelaide.
Wm. McMurray, A.M., Rector, An- caster and Dundas.	R. Flood, A.M., Rector, Caradoc.
W. Belt, Assistant Minister Ancaster and Dundas.	T. B. Read, Port Burwell.
J. C. Usher, Rector, Brantford.	Hy. Holland, Tyrconnell.
Abm. Nelles, Grand River Indian Mis- sion.	G. C. Street, Port Stanley.
	E. L. Elwood, A.M., Rector, Goderich.
	Archd. Lampman, Travelling Mission- ary, Huron District.

- F. Mack, Rector, Amherstburg.
 F. G. Elliott, Colchester.
 R. C. Boyer, B.A., Mersea.
 F. W. Sandys, Rector, Chatham.
 J. G. R. Salter, Moore.
 F. Evans, Rector, Simcoe, *Rural Dean*.
 J. Gunne, Dawn.
 E. R. Stimson, Travelling Missionary
 Talbot District.
 W. Bettridge, B.D., Rector, Woodstock.
 A. St. Geo. Caulfield, A.B., Burford.
 H. Revell, A.B., Oxford.
 F. D. Fauquier, Zorra.
 A. N. Bethune, D.D., Rector, Cobourg,
Archdeacon.
 Alex. MacNab, D.D., Rice Lake.
 John Wilson, Grafton.
 W. Bleasdel, A.M., Port Trent.
 E. C. Bower, Seymour.
 W. Logan, Cartwright.
 Jonathan Shortt, Rector, Port Hope.
 Saml. Armour, Rector, Cavan.
 T. S. Kennedy, Rector, Clarke and Dar-
 lington.
 R. J. C. Taylor, Rector, Peterborough.
 Robt. Harding, Emily.
 Geo. O'Kill Stuart, D.D., Rector, *Arch-*
deacon, Kingston.
 W. Herchmer, M.A., Assistant Minister
 St. George's Church, Kingston.
 R. V. Rogers, Incumbent of St. James's
 Church, Kingston.
 H. Brent, Incumbent of St. Mark's Ch.,
 Kingston.
 H. Mulkins, Chaplain to the Provincial
 Penitentiary.
 E. Patterson, Portsmouth.
 P. Shirley, Loughborough.
 W. F. S. Harper, Rector, Bath.
 W. B. Lauder, Rector, Napanee.
 J. Flood, Rector, Richmond.
 T. W. Allen, Travelling Missionary,
 Midland District.
 J. Grier, A.M., Rector, Belleville, *Rural*
Dean.
 G. A. Anderson, Mohawk Indian Mis-
 sion.
 Thomas Bousfield, Assistant Minister,
 Picton.
 J. R. Tooke, Marysburgh.
 J. MacIntyre, Orillia.
 R. G. Cox, Travelling Missionary, Prince
 Edward District.
 M. Harris, A.M., Rector, Perth, *Rural*
Dean.
 Alexr. Pyne, A.B., Rector, Carleton
 Place.
 J. W. Padfield, Rector, Franktown.
 S. S. Strong, Bytown.
 E. Denroche, A.M., Brockville.
 W. H. Gunning, A.B., Rector, Lamb's
 Pond.
 J. B. Worrell, Smith's Falls.
 F. Tremayne, Travelling Missionary,
 Johnstown District.
 Robt. Blakey, Rector, Prescott.
 E. Morris, Merrickville.
 H. MacAlpin, Rector, Kemptville.
 N. Watkins, Travelling Missionary,
 Johnstown District.
 Hy. Patton, Rector, Cornwall, *Rural*
Dean.
 R. Rolph, Osnabruck.
 E. J. Boswell, Rector, Williamsburgh.
 H. E. Ples, Travelling Missionary Co.
 of Dundas.
 J. T. Lewis, A.B., West Hawkesbury.
-
- Superannuated*: Rev. V. P. Mayerhoffer.
Visitors: Rev. Jas. Beaven, D.D., Rev.
 T. H. Barrow, Rev. John Hebden.

The Lord Bishop, having desired the clergy and lay representatives to be seated, delivered his Charge.

* * * * *

The Charge being ended, the lay representatives from the several parishes or missions were desired to come forward, and hand in their credentials to the Lord Bishop's

Chaplain ; which, having been done, the clergy were desired to occupy the right side of the Church, and the laity the left.

His Lordship then addressed the assembly, as follows :

REV. GENTLEMEN AND GENTLEMEN,—

I remarked in my Pastoral Letter, that the business to be brought under your consideration would be confined to the temporal affairs and position of the Church ; and I trust that you will allow me to exercise the privileges which belong to me, on such occasions, without comment or offence.

These are : that in all Diocesan meetings of the clergy, over which the Bishop presides, no proceeding shall be introduced without his previous sanction, nor be considered carried without his approval.

This much being premised, I have to state that the business which I have to bring before you at this time, may be conveniently comprised in the form of two questions :

1. Shall we, the Church of the Diocese of Toronto, take any steps to protect her property and endowments ?

2. Shall we, the Church of the Diocese of Toronto, apply for permission from the Crown, to hold Diocesan Synods or Convocations ?

Should both questions be answered in the affirmative, I would then propose the following course of proceeding, as appearing to me the most convenient.

In regard to the first, we should petition the three branches of the Imperial Parliament to protect our endowments, and secure them, for ever, to the sacred purposes for which they were set apart.

We should petition the three branches of the Colonial Legislature against disturbing the 3rd and 4th Vic.chap. 78 ; and should deprecate the continuance of the intolerable injustice of having to contend against Roman Catholic votes upon questions embracing the confiscation of Church property, as tending to breed a religious rancour that can never be appeased, till all such property in both Provinces shall be swept away : a result which the petitioners would earnestly deplore,

and which they seek by this solemn protest and warning to avert.

We should also petition the Colonial Legislature for separate Schools, wherever they may be required ; as the Church has the same right to this privilege as the Roman Catholics, or any other denomination, and which cannot be refused without manifest injustice.

In regard to the second question, if decided in the affirmative, the most expedient and proper method of proceeding will be, to petition Her Majesty the Queen, through His Grace the Archbishop of Canterbury, for leave to hold Diocesan Synods,—a copy of the petition to be at the same time forwarded through His Excellency the Governor General, Earl Elgin, to Her Majesty's Principal Secretary of State for the Colonies. And here I notice a ground of encouragement: the Australian Colonies, with fewer Church members and clergy than this single Diocese contains, are at this very moment soliciting some such measure as we have in contemplation.

I have only to add, that should this assembly agree to the course of proceeding which I have ventured to suggest, there would be no necessity for detaining the members after the two questions had been solemnly decided, as a committee may be appointed to draw up the required documents, under the sanction and approbation of the Bishop, and to forward them to their several destinations.

His Lordship then requested the meeting to appoint two Secretaries,—one clergyman, and one layman.

It was moved by the Rev. S. S. Strong, of Bytown, seconded by the Rev. M. Harris, A. M., Rector, Perth, and Rural Dean of the Bathurst District,

“That the Rev. J. G. Geddes, B. A., Rector, Hamilton, be requested to act as Secretary, on behalf of the clergy, at this meeting.” *Carried.*

Moved by Geo. Crawford, Esq., of Brockville, seconded by Dr. Mewburn, of Stamford,

“That Dr. Bovell be appointed Secretary, on behalf of the laity.” *Carried.*

His Lordship then proposed two questions for the decision of the meeting :

1st. Shall we, the Church of the Diocese of Toronto, take any steps to protect her property and endowments ?

Which was answered in the affirmative.

2nd. Shall we, the Church of the Diocese of Toronto, apply for permission from the Crown to hold Diocesan Synods or Convocations ?

Which was also answered in the affirmative.

The meeting was then adjourned to the following day (Friday), at Ten o'clock, to meet for prayers at the Church of the Holy Trinity ; after which, his Lordship dismissed the assembly with his benediction.

FRIDAY, May 2, 1851.

Prayers were said by the Rev. S. S. Strong, of Bytown, the Rev. John Wilson, of Grafton, reading the Lessons.

The Lord Bishop took the chair.

The names of the lay representatives were called over by Thomas Champion, Esq., acting as Lay Secretary to the Lord Bishop, from the certificates presented the previous day, as follows :

Toronto :		Toronto Township	{ Capt. J. B. Harris.
St. James's	{ Hon. J. Gordon.		{ J. Magrath.
	{ J. H. Hagarty.	Chinguacousy	{ J. W. Gamble.
St. Paul's	{ Alex. Murray.		{ F. M. Chafee.
	{ W. V. Bacon.	Streetsville	{ Wm. Birdsall.
Trinity	{ W. Gooderham.		{ W. H. Patterson.
	{ H. A. Joseph.	Newmarket	{ William Gamble.
St. George's	{ John Arnold.		{ Wm. March, St.
	{ J. Bovell, M. D.	Scarborough	{ Jude's and Saint
Holy Trinity ...	{ J. W. Brent.		{ Pauls ;
	{ E. G. O'Brien.		{ J. Taber, Christ
	{ W. J. Gamble, St.		{ Church.
	{ Geo., Etobicoke ;	Pickering	{ James Peters.
Etobicoke	{ E. C. Scarlet,, St.	Barrie	{ D. McCarthy.
	{ Philip's, Weston.		{ S. M. Sanford.
	{ Francis Neale.	West Gwillimbury	{ Herbt. Mortimer.
York Mills	{ D. G. Hewett.	Orillia	{ J. Drinkwater.
	{ Dr. Paget.		{ Sir A. N. McNab.
Thornhill	{ Mr. Marsh.	Hamilton	{ Miles O'Rielly.
Lloydtown	{ Arth. Armstrong.		

Ancaster.....	{ J. Regan, Ancaster ; A.T. Kerby, Dundas.	Woodstock	{ E. Deedes. Henry Finkle.
Brantford	{ Henry Racey. John Kerby.	Burford.....	{ J. Smith. T. Wallace.
Grand River Indians	G.Wm. Johnson.	Zorra.....	C. Caistor.
Wellington Square	{ A. M. Chisholm. W. McKay.	Cobourg	{ Hon.G.S.Boulton. A. A. Burnham.
Galt	{ A. Shade. R.C.Nicholson.	Rice Lake	{ Wm. Falkener. A. Haywood.
Oakville	{ James Beatty. William Pettit.	Grafton	{ J. D. Cameron. R. M. Boucher.
Georgetown	{ W.Paxton,Norval J.Cowen,Trafalg.	Port Trent	{ William Shea. J. F. Flindall.
Guelph	{ Dr. Jones, do. Wm. H. Parker.	Cartwright	R. McQuaid.
Elora	James Geddes.	Clarke and }	{ G. Low, M.D. Nath. Wilson.
Niagara	{ Col. Kingsmill. F. W. Smith.	Darlington }	{ James Wallis. Daniel Griffith.
Grimsby	{ Andrew Pettit. Wm. Nixon.	Peterborough	
St. Catharines.....	{ George Rykert. H. Mittleberger.	Kingston :	
Louth	George P. Ball.	St. George's.....	{ J. A. Henderson, Wm. Goodeve.
Chippawa	{ Dr. Macklem, Chippawa ; Dr. Mewburn, Stamford ; L. Brokenshaw, Drummondville.	St. James's	{ Neil McLeod, Capt.Stace, R N.
Thorold	{ W. L. Turvey. Alex. Keefer.	Bath	H. N. Phillipps.
Port Maitland.....	{ Robert Spratt, Port Maitland ; J. Atkinson, Dunnville.	Richmond	John Sumner.
Grand River	Alex. Scobie.	Belleville	{ E. Murney. J. Breakenridge.
London	{ Thos. C. Dixon. L. Lawrason.	Mohawk	J. W. Hill.
Do. Township	Freeman Talbot.	Picton	Robert Nichol.
St. Thomas	Ben. Willson.	Marysburghh	Dr. Whitley.
Adelaide	William Bray.	Perth	{ Richard Shaw. George Cox.
Port Burwell.....	W. J. Wallace.	Bytown	John Chitty.
Port Stanley	Samuel Price.	Brockville	{ George Crawford. Ormond Jones.
Amherstburgh	{ Dr. Hawkins. Dr. Dewson.	Smith's Falls	{ A. Mathieson. W. B. Carroll.
Chatham.....	Dunc. McGregor.	Prescott	Justus S.Merwin.
Simcoe.....	{ Dr. Covernton. Edw. Gilman.	Merrickville	E. H. Whitmarsh.
		Kemptville	{ Joseph Bower. Robert Leslie.
		Travelling Miss. }	Benjamin Tett.
		Johnstown }	
		Cornwall.....	{ Jas. Dickenson. James Edgar.
		Osnabruck	M. Ross.
		Williamsburgh. ...	{ Michael Pillar. James Skinner.
		Travelling Miss. }	{ R. D. Fraser. A. J. Dixon.
		Dundas Co. }	

The Rev. J. G. Geddes, Clerical Secretary, read the minutes of the proceedings of the previous meeting.

Moved by Sir Allan Napier MacNab, M.P.P. of Hamilton, seconded by the Rev. T. B. Fuller, Rector, Thorold, and Rural Dean of the Niagara Deanery,

1. "That the Bishop, clergy, and laity of the Diocese of Toronto, in Conference assembled, by request of the Lord Bishop, at his Triennial Visitation, holden 1st and 2nd May, 1851, do solemnly protest against the alienation to any secular purpose whatever, of the lands, called Clergy Reserves, originally set apart by Act of 31st George III., cap. 31, and finally sanctioned by 3rd and 4th Victoria, cap. 78, for the maintenance of religion and religious knowledge in the Province; as being opposed to the constitution of the Church of God in every age—at variance with the principles acted upon by all Christian nations—subversive of the recognized rights of British subjects—and in violation of the fidelity and integrity of parliamentary enactments and the decisions of law." *Carried unanimously.*

Moved by Colonel Kingsmill, of Niagara, seconded by Absolam Shade, Esq., of Galt,

2. "That no class or condition of persons in this Province can be endangered in estate or conscience by the maintenance of this religious property to its original purpose." *Carried unanimously.*

Moved by the Hon. George S. Boulton, of Cobourg, seconded by the Rev. Michael Harris, A. M., Rector, Perth, and Rural Dean of the Bathurst Deanery,

3. "That the maintenance of this property for its original purpose is necessary; because it has been found from experience, that Religion cannot be generally diffused or permanently supported, in any country, upon the purely Voluntary principle: its maintenance upon this system is proved to be inadequate, even in towns and villages of considerable size; while it is discovered to be wholly impracticable in rural districts,—a large proportion of the inhabitants of which are comparatively poor." *Carried unanimously.*

Moved by J. H. Hagarty, Esq., of St. James's Church, Toronto, seconded by the Rev. Benjamin Cronyn, M. A., Rector, London, and Rural Dean of the London Deanery,

4. "That in countries where the support of Religion is entirely dependent upon voluntary contributions, it does not maintain its proper influence, but is uniformly found, amongst the great mass of the people, to degenerate and decline; and that religious division and animosity increase—erroneous tenets gain strength and prevalence—and infidelity itself spreads to an unwonted extent." *Carried unanimously.*

Moved by Geo. Crawford, Esq., of Brockville, seconded by Edmund Deedes, Esq., of Woodstock,

5. "That this meeting regards the maintenance of the Clergy Reserves to religious uses, according to the intentions of a pious Sovereign expressed in various Acts of Parliament of the United Kingdom, to be one of the best boons and blessings which can be secured to this colony,—as tending to insure, with the Divine favour, the propagation of true religion within its bounds, to the end of time." *Carried unanimously.*

Moved by Edmund Murney, Esq., of Belleville, seconded by the Rev. Henry Patton, Rector, Cornwall, and Rural Dean of the Johnstown Deanery,

6. "That a petition, embodying the views now expressed as the solemn opinion of the Clergy and Laity of the Diocese of Toronto in conference assembled, be presented to the Provincial Parliament during the approaching Session, and be also transmitted to the Queen and other branches of the Imperial Legislature; and that the Venerable the Archdeacon of Kingston, the Venerable the Archdeacon of York, the Rev. B. Cronyn, the Rev. A. Palmer, the Rev. M. Harris, the Rev. H. Patton, Edmund Deedes, Esq., G. Rykert, Esq., J. H. Hagarty, Esq., the Hon. G. S. Boulton, George Crawford, Esq., and J. A. Henderson, Esq., be a Committee to draft the same subject, subject to the approval of the Lord Bishop of Toronto." *Carried unanimously.*

Moved by the Rev. A. Palmer, A.B., Rector, Guelph, and Rural Dean of the Gore Deanery, seconded by Thomas C. Dixon, Esq., of London,

7. "That this Meeting is of opinion that for the more effectual exercise of the discipline of the Church, and the more advantageous management of its temporal affairs, it is expedient and desirable to apply to the Crown for the establishment of a Diocesan Synod or Convocation, consisting of the Laity as well as of the Clergy so as best to meet the requirements of the Church in this Diocese; and that the Committee aforesaid do draft a memorial to the Queen, founded upon the observations upon this subject expressed in the Episcopal charge of the Lord Bishop delivered yesterday." *Carried unanimously.*

Moved by the Rev. E. J. Boswell, Rector, Williamsburgh, seconded by Laurence Lawrason, Esq., of London,

8. "That this meeting desires to express its sense of the paramount duty of connecting religion with secular education; and, in order to carry out this obligation, they deem it to be necessary to petition the Colonial Legislature to permit the establishment of separate Church Schools; and that the assessments ordinarily paid by Churchmen for the support of Common Schools be applied to the maintenance of such as are in connexion with the Church, where such appropriation is practicable and desired; and that the Committee aforesaid be empowered to draft the same." *Carried unanimously.*

Moved by Sir A. N. MacNab, M.P.P. of Hamilton, seconded by George Crawford, Esq., of Brockville,

"That the thanks of this meeting are justly due, and are hereby most cordially tendered, to the Lord Bishop of Toronto, for the extraordinary degree of zeal and energy which he has manifested in the present critical emergency of the Church in this Diocese; and also for the dignified, impartial, and courteous manner in which his Lordship has presided over our deliberations."

This resolution was put to the meeting by the Venerable Archdeacon Stuart, and was carried by the whole assembly rising to testify their approval.

At the suggestion of the Lord Bishop, it was ordered:

That the thanks of the clergy and laity be presented to the Rev. W. M. Herchmer, M. A., for his eloquent Sermon on the first day of the Visitation; and that, on behalf of the Bishop, the clergy, and the laity, he be very respectfully solicited to publish the said Sermon.

The meeting was adjourned by the Lord Bishop, with his benediction.

JOHN TORONTO.

J. GAMBLE GEDDES, *Clerical Secretary.*

JAMES BOVELL, *Lay Secretary.*

FINIS.

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C H A R G E

DELIVERED TO THE

CLERGY OF THE DIOCESE OF TORONTO

AT THE VISITATION

ON

WEDNESDAY, OCT. 12, 1853,

BY

JOHN, LORD BISHOP OF TORONTO.

T O R O N T O :

HENRY ROWSELL, KING STREET.

1853.

HENRY ROWSELL, PRINTER, KING STREET, TORONTO.

A C H A R G E ,

&c. &c.

MY BRETHREN OF THE CLERGY AND LAITY :—

In my circular calling this meeting I mentioned that it had been postponed to a late period of the season in the hope that the Bill introduced into Parliament by his grace the Archbishop of Canterbury would have passed, and required immediate action, but as it has been thrown over to the next session, our deliberations must be confined, as in May 1851, to those local matters, which, in the present critical position of our ecclesiastical affairs, demand our immediate attention.

But before we proceed further it is my duty to give a brief history of the Diocese since our last visitation. And here it becomes us all to bless and praise our Heavenly Father with devout thankfulness for the measure of success which he has vouchsafed our feeble endeavours to disseminate the gospel truth in this great country, and to pray for the continuance of his watchful care and protection on our present and future labours to increase the limits of our Lord's Kingdom.

The beginning of May 1851 may be deemed an important era in the history of the Church in this Diocese. On the *first*, I delivered my visitation charge to the Clergy, and on the *second*, I opened our first Diocesan Conference, or Synod; and I rejoice to say, its proceedings were conducted throughout in the greatest harmony. The meeting of the Clergy and Laity, under their Bishop, presented the Church in a venerable and commanding aspect, and in all her fullness. She spoke with authority, and her words have made a deep, and we trust a lasting impression. Already the timid are

become bold, and the indifferent, warm and resolute ; and all are encouraged to press with redoubled earnestness for synodal liberty.

On the 13th of May 1851, I commenced my confirmation journey through the Niagara District, and was employed seventeen days in traversing that beautiful portion of the Diocese. Confirmations were held in twenty parishes or missions, and the result in numbers, 331. This would appear rather a falling off, but I had anticipated one year, which will account for the seeming decrease.

I found from experience that the division I had made of the Diocese for the purpose of confirmation was unequal, the Eastern being much the larger ; and to bring the two nearer an equality, I added the District of Niagara to the Western division. The consequence was, that my confirmations in that District were sooner than usual by one year, and this accounts for the smaller number confirmed, for, had I waited the usual time, there would have been at least 400.

We must, nevertheless, admit that the extension of the Church in the Niagara District has not equalled that of many other portions of the Diocese. It was settled at a very early day, and the people left long from necessity, without the ministrations of the Church. Before they could be made available to any extent dissent had made considerable progress, and not a little apathy and carelessness among professing Churchmen had been engendered. We are now, however, daily gaining upon these impediments and have no reason to despond.

Remaining a few days at home to bring up my correspondence, I began my second journey on the 28th of June. This lasted forty-two days, during which I visited sixty missions, or Parishes and stations, commonly two every day, and occasionally three. Travelling on an average, daily, about thirty, and sometimes forty miles.

At each station I preached, confirmed and addressed the

Candidates. Towards the termination of the tour, I felt now and then a little jaded from incessant travelling day by day in a carriage strongly made to suit the bad roads, but for that reason less easy, requiring at times early rising to keep appointments, and at other times journeying very late to reach comfortable quarters for the night.

On the 14th of August, I left Toronto for the Upper Lakes, an expedition comparatively easy, as it was (excepting 80 miles) travelled by water. The romance of canoes and encamping on the islands for the night has passed away; and now comfortable steamboats ply upon lakes Huron and Superior. By the help of one of these, we reached the Manitoulin Island on Sunday the 17th, at 9 A. M., and, as the steamer could only stop a very few hours, we made immediate preparations for Divine Service.

Owing to the necessity of addressing the Indians after the confirmation through an interpreter, and the great number of baptisms, the service was somewhat long, but it was nevertheless singularly interesting. Many of the Indians could read the Rev. Dr. O'Meara's worthy Missionary's translation of our invaluable Prayer-Book in their own language. This translation is said by good judges to be excellent, and in great request with the American Missionaries serving among the Ojibwa Indians.

Thirteen adults were baptised, and ten confirmed. The devout appearance of the Indians was very edifying. The solemnity of their responses, the thrilling effect of the plaintive music, and indeed the whole worship was deeply affecting, and not to be witnessed by any one without spiritual profit.

On Monday we called at the Bruce Copper Mines and examined the pits and machinery. Great labour has been done, and much expense incurred, and the prospects are beginning to be cheering; yet our missionary has received very little encouragement to multiply his visits, owing rather, I believe, to the course taken by one of the directors, who is a Dissenter, than by the company.

We touched at the island of St. Joseph, and arranged with the people to have a full service on our return, and made the Sault Ste. Marie, or the strait between the lakes Huron and Superior, in the evening.

Here we had to remain eight days, as the steamer makes only one voyage per week, and there is no other mode of travelling.

During this time we made two visits to the Indian village at the mouth of Garden River, one on Sunday the 24th, when we had a full service equally interesting with that at the Manitouahning except that the Indians were less numerous and there was only one baptism, and six confirmed.

The weather became very stormy during divine worship, and on our way back the rain fell so heavily that it threatened to fill our canoe, and compelled us to take shelter in an Indian wigwam for upwards of an hour. Having dried ourselves and bailed our canoe, we pursued our journey, and reached our inn sometime after dark.

While waiting for the return of the steamer we took excursions to view the prominent parts of the surrounding country, one of 15 miles up the strait, connecting the two lakes, where we could behold the opening of the broad sheet of lake Superior. Two headlands, like the pillars of Hercules, about twenty miles asunder give a magnificent termination to the strait, and beyond them Superior presents its immense vastness.

This was on the whole a very agreeable journey, and the more so, as several interesting friends, desirous of seeing our inland seas, favoured me with their company. We got back to Toronto on the 1st of September.

After a brief interval, I made a second journey westward to visit eighteen or twenty missionary stations, which occupied a fortnight.

The result of my summer's confirmations was 2088.

Believing that I had travelled enough for one season, I

thought of settling myself quietly at home for the winter, but I found a letter on my return inviting me to a meeting of Bishops which had been projected in the spring, and which after a little time seemed to drop; it had however been revived, and as I had been a consenting party when it was first mentioned, it was incumbent on me to attend. It took place at Quebec. Five Bishops met on 23rd of Sept., being those of Quebec, Toronto, Newfoundland, Frederickton, and Montreal.

We deliberated on various matters regarding the colonial Church, and with the most cordial harmony. Our minutes were transmitted to his grace the Archbishop of Canterbury. They have since been printed, and favourably received.

I had scarcely got home from Quebec when I was persuaded to go to Buffalo to assist at the consecration of a magnificent Church, just erected in that flourishing city. The Bishop of Newfoundland, who had kindly accompanied me from Quebec, agreed to extend his journey to Buffalo. Here we met the Right Reverend the Bishops of Western New York and Michigan, with a great number of presbyters and deacons, and eight or ten of my own Clergy.

The consecration of the church was conducted with great solemnity and in the most becoming manner. We felt that we were truly brethren of the same Holy Catholic Church, and though of different nations, more closely united through our Lord Jesus Christ than by the nearest family ties.

On my return from Buffalo, I engaged with my chaplains in the examination of candidates for holy orders, and on Sunday the 26th ordained seven Priests and five Deacons.

I have dwelt so long on the several incidents connected with the diocese in 1851, that I must be very brief on those of 1852.

I left Toronto to visit its eastern portion on the 4th of June, immediately after the annual meeting of the Church Society, and having traversed the Home and Simcoe districts,

I found it necessary to stop at home a few days to answer letters and take up such matters of importance as required early attention before proceeding eastward.

On the 7th of September, I returned for the season, having completed my round of confirmations in rather more than three months. The result was very encouraging. The candidates confirmed amounted to 4,058, nearly one-half more than at my former visit.

Many things worthy of notice occurred in this protracted journey, but time permits me to select one only—the confirmation at Kingston on Sunday the 5th of September, 1852—as it had more than common interest.

At nine o'clock precisely, I attended at the Provincial Penitentiary. Being limited as to time by the regulations of the institution, I directed the Litany to be read by one of my attending clergy. I then baptized twenty-two of the convicts and confirmed one hundred and one. There was no time for a sermon, but I addressed them affectionately and encouragingly as long as the time allowed. Great credit and praise are due to the Rev. H. Mulkins, Chaplain to the Penitentiary, for the extraordinary pains and labor he had taken in preparing these candidates for confirmation and baptism. They seemed willing and intelligent, and I trust many were serious and well prepared.

As connected with the history of the diocese, I might go on to notice the lengthened and important proceedings which the difficulties of the Church Society and the settlement of the rectory question have occasioned; but, as full reports on these subjects have been drawn up and published, I willingly forbear.

In pursuing the narrative portion of my address, I am sadly reminded that since we last met three of our brethren have been taken from us by the hand of death. The Rev. Samuel Armour, Rector of Cavan; the Rev. J. C. Taylor, M.A., Rector of Peterborough; and the Rev. George Bourne,

Missionary of Orillia. The last was still young in his master's service, but of good promise, from his singleness of purpose, piety and devotion to his ministry. His heart was in his work, and we naturally looked for fruit in due time. But God, in his inscrutable Providence, has withdrawn him early.

The Rev. J. C. Taylor was called home in the vigor of life, but his departure had been preceded by a severe and protracted illness, which he bore with much Christian patience, fortitude and resignation. His disposition was habitually frank, generous and kind, which not only surrounded him with friends, but endeared him to his people. How affectionately they remembered his good and amiable qualities appears from the praiseworthy fact, that on his excellent wife's sudden death, a few days after his own, his parishioners contended affectionately with one another, who should adopt his children, now wholly destitute. They are all comfortably provided for by their father's friends, who are bringing them up on a footing with their own children.

As regards my long-trying friend and Presbyter, the Rev. Samuel Armour, a short notice of his active and useful life, and his devotedness to his sacred profession, poured out by filial affection, has already been made public, and renders it unnecessary for me to add anything to the faithful record there given.

TRINITY COLLEGE.

It gives me great pleasure to announce that this Institution has proceeded so far in the most satisfactory and prosperous manner. The remarkable way in which it has, with unexampled rapidity, been brought into existence, may well call forth our thankful acknowledgments for putting it in our hearts to attempt it and for blessing our labours in bringing it to a successful issue. It will now, I think, be impossible for the enemies of our Holy Church to destroy her, as they

appear to have contemplated, by endeavouring to cut off the succession to her ministry ; since this Institution will from henceforth furnish, from year to year, a regular supply to fill up vacancies in the Church and extend her borders.

More than forty young gentlemen are residing within the building, exclusive of medical and law students, drinking the purest instruction from our learned Provost and able professors. The present times, said the Honourable the Chancellor at his Installation on the Third of June last, are full of hope and promise.

“ The rapid expansion of enterprise in this country, so wonderful to witness, is opening new fields to the application of science, and of the arts, and creating new avenues of employment, by which youth, with principles well established and minds well cultivated, cannot fail to profit. May they have the wisdom to appreciate duly the opportunities of sound instruction, which are here provided for them ; may they patiently submit to the necessary restraints of discipline, and may it be their happiness to bring themselves early to the conviction which a pure minded and admirable member of our Church at the close of a long life spent in an age of great vicissitudes and trials caused to be engraven on his tomb:—‘ That all is vanity that is not honest, and that there is no real happiness but in solid purity.’ ”

And here, it is hoped that a few remarks on the quality of instruction, the mode of discipline, and the Divine Spirit which we desire to cherish in the breasts of the pupils, although once spoken, may bear a repetition on this great occasion.

Our desire has been to establish a Seminary of no Laodicean or uncertain sound, but one which rests on the Rock of Ages and recognizes the two great Books from which all knowledge and wisdom must be drawn,—the Book of God’s Revelation, from which no man can take away, neither can add thereunto,—and the Book of the world’s experience, or, as it is commonly called, the Book of Nature. We acknowledge both as the gift of God, because both are essential to our well being, and we seek to place them in their relative and true position.

The great distinction between them is this:—The Book of Revelation, or the Bible, stretches to another world ; the

Book of Nature is confined to this. The latter is mortal, finite, and the child of time—the former is immortal, infinite and eternal. The one may be considered the body ; the other, the soul ; and because the body and soul must be united to make the perfect man, so must secular or human knowledge be united to divine, to constitute a sound and complete education.

Hence, divine knowledge (or religion) being infinitely the more precious, is our first and greatest object. But we neglect not secular knowledge and the arts and sciences, which cherish and extend the subordinate ends of our being, and accelerate, under a wise discipline, our moral and religious progress. Nor do we neglect those accomplishments and habits of the body and the mind which are indispensable to all who wish to be truly cultivated and educated men in the present advanced age of the world.

It is true, all that can be done in the most perfect seminaries is to lay the foundation of sound knowledge, temporal and spiritual, and to impart the power of acquisition.

Our discipline is of the mildest form, consistent with those limitations which are absolutely necessary to the companionship and intimate association of so many young and ardent spirits, living in the same family. We are solicitous to place them, as our forefathers did (from whom we are not ashamed to learn), under the purest influences during the time that they are acquiring a moral and religious education ; and, while we are disposed to give them credit for honour and conscience, we do not think that good example, affectionate advice, and paternal admonition, can, without danger, be dispensed with.

For such reasons, our discipline partakes much of domestic control. We feel, and we wish our young men to feel, the beautiful and affecting influence of the pure example of little children, the favorite lesson of holy Scripture : and, indeed, every youth who has opened his heart to divine grace will be

refreshed by our Saviour with his sweetness; and, after mixing in the world, and perhaps deserving the name of great and learned, as well as Christian, will only so far feel himself truly the child of God, as he has returned to that simple and confiding piety which he relished and practised in his earliest infancy. And it is in this sense that we ought to understand the memorable words of our Lord, "Unless ye become as little children, ye shall not enter into the kingdom of God."

This University is already surrounded with interesting and endearing associations. It is the offspring of a suffering Church; it has been watered with her tears, and may be justly named the child of her adversity. But, "though weeping may endure for a night, joy cometh in the morning." And accordingly, she now presents a noble and living proof of the Catholicity of the Anglican Church. In Great Britain and Ireland—in the United States—within this Diocese—and scattered all over the world, our supplication for help was met with the kindest sympathies and the most generous gifts.

We appealed first to our own people, and they came forward as one man to replace the Seminary of which we had been unjustly deprived. We went to England and Ireland, and the same Christian spirit of liberality met and encouraged us. We sent our messenger to our brethren in the United States, and his journey was one of triumph through that mighty land—a jubilee of Christian love and exultation. He was everywhere met with the kindest greetings; gifts and donations were poured into his lap with joy and gladness and with prayers and blessings, that the privilege had been given them of showing their Christian affection.

Hence, this University, now restored to a more holy and perfect form, is the charitable work of the whole Anglican Church, and stands before us this day as a bright and lasting monument of her Catholicity. It is also a living illustration of the communion of Saints. It has been built by the gift of hundreds of Church members, scattered through many

regions, and all influenced by the same holy motives. Few of them can ever see or comprehend in this world the extent of the good they have done and are still accomplishing:—for Trinity University will, we trust, continue for ages to sanctify this land, by sending forth from time to time hundreds, nay thousands of well qualified ministers of the gospel, to cultivate the Lord's vineyard; and these again will gather together congregations of devout worshippers; and this holy process, under the divine blessing, may be permitted to proceed from century to century, like the Universities of our Fatherland, preparing and moulding the baptised, generation after generation, for the Kingdom of Heaven—and all this, long after the contributors to the structure itself and its endowments, the Professors, the Scholars, and all who are at present connectd with it, are mingled in the dust.

But the glorious effect of their works shall never die; and, although unknown on earth, because they are too vast to be known, yet all shall again appear at the last day; and then, the benefactors and builders up and cherishers of Trinity College will be astonished to behold the infinite good in all its fulness, which they have, through the blessing of God, brought about, by their humble contributions, donations and prayers; because, flowing from the love of God, they have been sanctified to His glory, and produced fruits which will, on that great day, call forth the joy of the Hosts of Heaven.

It is thus that such pious works, like Trinity College, connect the Saints who have gone before with those who are yet to come, even to the consummation of all things.

DIVISION OF THE DIOCESE.

Last spring I deemed it my duty to bring the necessity of the division of this diocese a second time under the notice of the council appointed to arrange measures in concert with Her Majesty's Government for the creation and endowment

of additional Bishoprics in the Colonies and dependencies of Great Britain. A copy of my letter to the council was forwarded to His Grace the Duke of Newcastle, Her Majesty's Principal Secretary of State for the Colonies, inviting his favorable consideration to the great importance and urgency of the case.

His Grace replied in a very kind and courteous manner, but the want of funds for moderate endowments appeared the great impediment. Were these forthcoming, there seemed to be no indisposition on the part of the Government to give the nomination of the new Bishops to the diocese. Since then, the Bishop of London, (the warm and tried friend of the Colonial Church, and the first mover of sending Bishops to the Foreign dependencies of Great Britain, and who continues to take the lead in this the greatest forward step ever taken by the Church of England), has come forward at a public meeting, and demanded £45,000 for the additional Bishops at present required.

Now, although from various causes only a small portion of this amount has been yet subscribed, it will in a few years be completed; for the Bishop of London never fails to bring to a successful result every enterprise for the good of the Church which he feels it right to undertake.

In the meantime, the Bishop of Capetown has with great diligence and perseverance been collecting throughout England subscriptions towards the endowment of two additional Bishops, which he requires for his extensive diocese; and His Lordship has made so great progress towards the attainment of his meritorious object, and recommended himself so strongly by his zeal and diligence, that the council have consented to assist him to some extent in completing the two endowments.

We are not however forgotten, for Kingston is named as the next to be provided for, after the wants of the diocese of Capetown are satisfied; and although this throws us back, perhaps some years, yet ought we to rejoice in the extension

of our Church in a quarter where the necessity appears in some degree greater than our own?

I believe that each of the two great societies have, with their accustomed liberality, voted a considerable sum as a beginning towards the endowment of Kingston. In this state the matter at present rests; and if nothing be done in the diocese, several years may pass before a reasonable endowment can be raised.

Allow me then to repeat the suggestion which I made in my last charge—namely, the wisdom of taking steps to establish an Episcopal Fund within the diocese. It is desirable that our Bishops should in future, as a general rule, be selected from among our Colonial Clergy. But there will be difficulty in effecting this, so long as the endowments for their support are wholly furnished from England. And to this fact, I would earnestly solicit the attention of our Lay brethren.

EDUCATION.

At our Conference in May 1851, the voice of the Church in this Diocese, in regard to Education, was declared by the following Resolution, unanimously adopted:—

“That this meeting desires to express its sense of the paramount duty of connecting Religion with Secular Education, and in order to carry out this obligation, they deem it to be necessary to petition the Colonial Legislature to permit the establishment of separate Church Schools; and that the assessments paid by Churchmen for the support of Common Schools be applied to the maintenance of such as are in connection with the Church, wherever such appropriation is practicable and desired.”

Agreeably to this resolution, a petition was presented to the different branches of the Legislature, praying that such an alteration of the School laws might be made as would permit the establishment of separate Common Schools for the use of the children of the members of the Church of England, and that the assessments ordinarily paid by members of the said Church of England be applied to the mainte-

nance of such schools as are in connexion with the Church, when such appropriations may be practicable, and in cases where it may be desired by the parties paying such school assessment.

The Session passed without any proceeding on this important subject, and thus the reasonable prayer of more than one-fourth of the population of Upper Canada was passed over.

The subject, however, was of too great importance to the well-being of the Church and the peace of society, to be allowed to rest. I therefore considered it my duty to bring it again under the consideration of the Legislature, during its last Session, and for a time, it was hoped, with more effect. The subject of separate schools was taken under consideration, and a Statute was passed on the 14th June 1853, supplementary to the Common School Act of Upper Canada, in which the principle of separate schools is fully recognized.

While this measure was in progress, we were congratulating ourselves that our petition, so just and equitable, would at length be granted, but in this expectation we have been grievously disappointed.

Section 4 of the Supplementary Act does indeed speak of separate schools, but instead of rendering their establishment more easy and convenient, the difficulties are increased by new restrictions : for it is provided,—

1st, That no such schools can be established, otherwise than on the conditions and under the circumstances specified in the 19th section of the School Act of 1850.

2nd, That no part of any municipal assessments can be applied, and no municipal authority or officer can be employed to collect rates, for the support of any separate schools.

(And this intolerant and unjust provision is sarcastically pronounced a great restriction and improvement in the School-law, as it has hitherto existed on this subject.)

3rd, That if any persons, whether Roman Catholic or Pro-

testants, demand a separate school, in the circumstances under which it may be allowed, they must tax themselves for its support; and they must make returns of the sums they raised, and the children they teach. (A regulation which has not hitherto been required; but which is alleged to be necessary, in order to make out the School Assessment Bill, and to determine the School Collector's duties).

4th, That separate schools are subject to the same inspections and visits, as well as all common schools.

5th, We are ironically told that all ground and semblance of complaint of injustice is taken away from the supporters of a separate school, while they can no longer employ municipal authority and municipal assessments for sustaining their schools.

6th, That the supporters of separate schools cannot interfere in the affairs of the public schools.

Now, on the provisions of these two Statutes, 13 & 14 Victoria, section 19, and 16 Victoria, chapter 185, section 4, I remark:—

1st. That by the 19th section of the first mentioned Act the establishment of separate schools, to any extent, is altogether impossible. As regards Protestants, no separate school is allowed in any School Division, except when the Teacher of the common school is a Roman Catholic; nor shall any Roman Catholic separate school be allowed, except where the teacher of the common school is a Protestant.

Now, this condition is a mere contingency, and secures no permanence; for, in a few weeks or months, the master of the common school may be changed to Roman Catholic or Protestant, as the case may be, and the separate school disallowed by the operation of the Act. It is therefore insidious in its working, since it offers an advantage one day which may be taken away the next.

2nd. Hence the case affording opportunities for establishing

separate schools can seldom happen ; and this accounts in some degree for the fewness of their number.

Again : Under the Supplementary Law, section 4, the promoters of separate schools must tax themselves for their support ; which entails upon them much trouble, as they are deprived of the assistance of the municipal authority.

This is not only a cruel and unnecessary, but an unconstitutional restriction ; because, were they included in the general assessments, the portion paid by them could be easily ascertained.

To such separate schools, the inspection of Superintendents appointed by County Councils, and their delivery of Lectures, may produce great inconvenience and hardships, if such are of different denominations, unless restrained by wise regulations.

On the whole, it is very evident that the framers of these Statutes were not merely insincere and hostile to religious liberty, but they had not got so far in the race of liberality as—common toleration ; for, while they hold forth the semblance of separate schools, they take care to discourage and cripple them by insidious conditions, totally inconsistent with honorable dealing.

In fine, the restrictions on separate schools render their establishment to any extent altogether impracticable ; and yet we are told, with ludicrous solemnity, that all ground and semblance of a complaint of injustice is taken away from the supporters of separate schools.

When we contemplate these restrictions and the exultation of their promoters at their enactment, we are not a little astonished at their heartless absurdity. But it is always found that the greatest brawlers for liberty are the most cruel despots to all who dare to think differently from them.

Such restrictions are unknown in England, where (blessed be God) true Christian liberty prevails ; but they are in perfect keeping with the principle of separating religion from educa-

tion, which will be found, when carried out, exclusive and intolerant.

On reading the school laws of this Province we are struck with two things:—

First, Their slavish imitation of the educational policy of our neighbors.

Second, Their complete negation of everything like Christianity, while, with incredible assurance, they pretend to be based on religion.

This covert enmity to true religion is not to be wondered at, because the position of the population of Upper Canada and of many of the United States is very similar.

The general tendency however is not the less to be lamented, for it leads directly to democracy and socialism.

In a mere secular point of view, we readily admit that much has been done in Upper Canada to promote what is vulgarly called education, and we are willing to believe that many of those employed in carrying out the laws act under the delusion that they are favorable to religion. w/

We are also disposed to admit that so far as the Normal School is concerned there is much in it to approve as a nursery for teachers; because it does not altogether ignore religion, as the common schools virtually do. And it may be further conceded that the masters employed in the Normal School have evinced much ability and skill in training the teachers, both male and female.

Nor are we disposed to overlook the unwearied assiduity and zeal of the Chief Superintendent, (however misdirected by enactments which he has, we presume, no power to control) in managing the whole system of education now in operation throughout Canada West. Nor are we unwilling to believe that the Superintendent carries his exertions in favor of religion of some sort further perhaps than a rigid interpretation of the laws would warrant.

I blame not the persons employed, or find fault with what

has been done so much as what has been left undone. Much has been accomplished and more is in progress to render the scholars, male and female, physically comfortable in this world; but to render the system complete, we must educate the whole, body and soul, and not only make man fit for his place here, but for his higher state of existence in a future world, and if this principle cannot be carried out in mixed schools to the satisfaction of both Roman Catholics and Protestants, the law should render the establishment of separate schools easy of attainment, instead of making them all but impossible.

Now, it is because this provision is not honestly carried out, that we complain; and because it is assumed, contrary to the fact, that the commonschool system is founded on Christian principles. Whereas, the statutes by which they are established make no reference whatever to Christianity or the Bible, but virtually exclude all religious instruction worthy of the name, and afford no opportunity to parent of any communion to bring up their children in the doctrines and duties of their faith.

Throughout the school acts no direct reference is made to man as an immortal and accountable, guilty and redeemed being, but all is secular. Hence such secular knowledge, being unsanctified must, silently but effectually, undermine every sacred and moral principle and feeling, and thus promote infidelity and moral corruption throughout the province, and send forth generation after generation, into the ocean of life, with no compass to guide and direct them.

All this fully appears from the regulations of the Council of Public Instruction, founded on the 14th section of the the Common School Act:

“That no foreign books in the English branches of education shall be used in any model or common school without the express permission of the council of public instruction; nor shall any pupil in any such school be required to read or study in or from any religious book or join in any exercise of devotion or religion which shall be objected to by his or her parents or guardians: provided

always that within this limitation, pupils shall be allowed to receive such religious instruction as their parents and guardians shall desire according to the general regulations which shall be provided according to law."

Now the special regulation and recommendation made by the Council of Public Instruction for Upper Canada is the following:—

"The public religious exercises of each school shall be a matter of mutual voluntary arrangement between the trustees and teacher; and it shall be a matter of mutual voluntary arrangement between the teacher and the parent or guardian of each pupil as to whether he shall hear such pupil recite from the scriptures or catechism or other summary of religious doctrine and duty of the persuasion of such parent or guardian. Such recitations are not, however, to interfere with the regular exercises of the school."

Now this seeming approach to religious instruction is most offensive and derisive. It seems to have been drawn up by persons who are ashamed of religion and plotting its destruction.

First, the trustees and schoolmasters must agree, and they may be all persons who have no religion or sense of religion whatever. Then the parents and teachers must arrange. The best result of these negotiations that can be expected is that at the option of the trustees and convenience of the teacher, if so inclined, a verse of Holy Scripture may be occasionally read, or a question from the catechism asked, provided the school business does not interfere.

Under the mockery of such an enactment and regulation there is no guarantee that so much as the Lord's Prayer is ever heard in any one school, or the Holy Bible ever reverently introduced, or the children taught so much as the Ten Commandments. Nor have we any assurance that either trustees or teachers are God-fearing men or have the slightest regard for holy things.

Hence, whatever may be asserted by the promoters of the school system it is evident, that it contains no available

provision for religious instruction, not can it be effectively introduced without separate schools, as in England.

Let us now look at the working of the system. It is said to be founded on that adopted in Ireland, and that the same books are used; and to some extent this appears to be the case.

In the common school annual report of 1851, page			
28, the grand total of schools for 1851 is	-		3,001
And the grand total for 1850 is	-	-	3,059
			<hr/>
	Decrease	-	58

From the same report, page 36, it appears that in 1850, out of the whole number of schools (3,059), two thousand and sixty-seven used the Bible and New Testament, leaving 982 schools not using the Bible and New Testament.

It further appears on the same page that in			
1851 the schools reported as using the Bible were			1,748
Not using it	-	-	1,253
			<hr/>
	Total number of schools		3,001

It also appears from the same report that the number of common schools in 1851 had decreased by 58, and the number of schools using the Bible and New Testament had decreased by 319.

Moreover, it appears from the same report, page 36, that the Scripture Lessons prepared for the Irish schools were not used in any school, nor the lessons on the truth of Christianity; nor (so far as the tables furnish information) was any reference made to Christianity.

Now, to say that under such a plan of instruction the principles of religion and morality are inculcated, when not a book on religion or morals is used except in such schools as admit the Old and New Testament, is a fallacy.

Without calling in question the success of the common school system in a merely secular point of view, it clearly

appears that it has and can have no practical influence in promoting true religion. Nothing is attempted to be taught but worldly knowledge, while that knowledge to which all other should be subservient is entirely neglected.

That such a state of things cannot long continue, we may be well assured. When the question shall be regularly brought home to the hearts of our people, whether their children are to be taught religious truth, or be confined to secular instruction, we shall not find one in ten who does not desire his child to be instructed in the Gospel of our Saviour. But they have been and still are deluded by the assumption daily and hourly put forth that the Christian religion is the basis of our common school system. This deception cannot now be continued; and the good sense of our people will soon, I trust, seek a remedy for so pernicious an evil. And this remedy may be found without any other alteration of the law than granting separate schools where desired, without any penal restrictions.

Such restrictions no State has a right to impose upon its people. It ought to make no distinction between different religious communities, but award to each, in due proportion, their share of the public money and assessments, leaving the religious portion of education to be settled by each denomination in their own schools according to their own religious opinions, and annexing no other condition except a guarantee that the aid should not be misapplied.

Now, the modification we desire is our undoubted right, so far as it can be practically attained, for although there may be difficulty for a time in carrying it into extensive operation from the scattered nature of our people, yet it may be at once effected in cities, towns and incorporated villages, and extended by each denomination, as its population admits. There is no difficulty in England.

“The Wesleyan conference receives grants from the State on condition that it shall be the fundamental regulation and practice of

their schools that the Bible shall be daily read therein by the children and religious instruction shall be given to all children in the said schools whose parents and guardians shall not, on religious grounds, object thereto.

“And again, that every school shall be regularly opened and closed with devotional singing and prayer, in which the Wesleyan Hymn Book shall be used ; that the Holy Bible, comprising the sacred scriptures of both the Old and New Testament in the authorised version only, shall be read and used in such schools, accompanied with instruction therein by the teachers or visitors, or both.

“That, for the purposes of catechetical instruction, the Wesleyan catechism authorised by the yearly conference shall be used in the schools, and that Christian Psalmody shall form a part of the daily exercises of the children and young persons in such schools.

“Similar stipulations are accepted as entitling them to grants by the British and Foreign School Society, which is the official adhesion of the great body of dissenters.

“Grants are awarded to the Roman Catholics in England for the maintenance of their schools without special conditions, because the Church of Rome claims for her clergy the sole and exclusive charge of the religious and moral training of her children, and a power to frame the regulations connected therewith. No right of Lay interference, even though Catholic, can be recognized in these matters.”

Such is the practice in England. All denominations who apply have grants conferred upon them for building school-houses, for salaries to masters and mistresses, for the purchase of books, and stipends for pupil teachers, &c.

FREE SCHOOLS.

In regard to free schools, it has been said that to make them absolutely so, would be to drag education into the kennel ; to paralyze and degrade it, and to place it on a level with the schools of the work-house. It has also been said that no one values what he has not paid for. It has been further noticed that Connecticut, which, in connection with common schools, was held in honor, has fallen from this high position because her state endowment is more than sufficient to meet all the requirements of instructing her youth ; that it has put her actually asleep. Hence her school fund is quoted

as a warning and example to deter other States from giving the proceeds of their funds except on condition that those who receive shall meet the aid given by an equal sum from rate or contribution.

It is even urged that in some places in Upper Canada the attendance has fallen off since the schools became free.

The question of placing education within the reach of all entirely without cost, is no doubt perplexing; but I believe that under any circumstances good schools will command full attendance. At the same time the more you interest the parents in them the more will they value the benefit; and although it may be admitted that in large towns and in our back settlements, the situation of some parents renders them unable to pay the school fees, their number is very few and might be easily remedied without exposing their poverty. The moral effect of a small tax on the poor in the shape of school pence is, that it appeals to paternal duty and enforces domestic piety. It likewise establishes parental authority and vindicates personal freedom. Thus schools, which should resemble so many Christian households, if wholly supported by extraneous means, do not excite the sympathy of parents nor the anxiety and personal interest of the teachers. They become matters of business, in which the affections have no concern; the parents and teachers become estranged, and the public or social relations supersede the domestic.

To make the families of the poor scenes of Christian peace ought to be the first object of the school; but our common schools are so conducted as to substitute the idea of the citizen for that of the parent, political rights for those of domestic duties, and the claim of public privileges for the personal law of conscience.

But let the members of the Church have their separate schools and all other denominations that may desire to enjoy that right, and we shall be able in a great measure to restore domestic kindness and authority in our household; and having

a common bond of union and love with our teachers, and the same faith and truthfulness, our schools will gradually exchange their selfish and political character for the charities of domestic life.

SUNDAY SCHOOLS.

As in the present state of public affairs it may be some time before we can attain that simple alteration in the school law for which we are contending, we are not in the meantime to be idle. But, while we urge our claim with all becoming earnestness, we must, in as far as possible, supply the deficiency. Permit me therefore, with this view, to suggest the increase of your Sunday schools in number and efficiency.

Establish one at each of your stations; and though this will be attended with no small additional trouble, remember that all your time and faculties belong to the Church—that your vows bind you in the most solemn manner to do everything in your power for her benefit; and if you go earnestly to work, you cannot fail. I am not, my brethren, ignorant of the difficulties you will have to encounter from apathy and carelessness, from the scarcity of teachers and from their general inability, even when willing; but such obstacles are daily overcome by others, and why not by us? You will not only have to solicit and persuade your teachers to come forward to your assistance, but you will have to win over to your side their parents and friends, many of whom are cold and indifferent, and not merely unconscious of the vicious principles upon which our system of common schools is established, but many of them in their ignorance are satisfied and pleased with the progressive secular knowledge which some of their children may have made.

If you speak of their religious deficiency, they do not seem to be sensible of it, but, on the contrary, believe the confident assertions, so often repeated, that sufficient attention is

paid to this the most valuable of all branches of knowledge. All these things are indeed disheartening ; but the truth is on your side, and with good temper and perseverance, you will overcome all such impediments.

Again : you will have to meet your teachers from time to time by themselves, to encourage them and shew them how to proceed in communicating instruction in such a way as may secure respect and affection from their pupils. You will say, perhaps, that it is impossible for me to keep my engagements at my different stations and likewise assist at so many schools. This may, to some extent, be true, but much may be done by good arrangements.

You can take the schools for an hour by rotation, and this at such intervals as may not interfere with your various engagements. Moreover, you can appoint an evening on some week day to meet the teachers of your different schools in their turn. Nor will the discharge of this more increased duty be slow in bearing fruit.

Your congregations will become more numerous at your different stations, more attentive and docile. By acquiring greater influence and more kindly respect and attention, you will feel encouraged from the conviction that by your own exertions and those of your teachers, you have been impressing on the young of your charge the great truths and precepts of Christianity ; training them up in the principles of religion and habits of regularity, propriety and cleanliness, enlightening their understandings, softening their hearts, purifying their morals and civilizing their manners.

Nor would these benefits be confined to the pupils ; your teachers would become so many friendly missionaries among your people, to extend and enforce your instructions, and you would in a short time be delighted with the happy change through your whole mission. All would become acquainted with their Bible, and learn to know their duty as men and Christians, and to understand those principles which are to

be their guide in after life, and their path to heaven. And is it nothing to have excited a general spirit of improvement among all ranks of your people, to have brought the rich acquainted with the wants and actual circumstances of their poorer neighbours, and to have produced among them mutual feelings of sympathy and acts of kindness? Is it nothing to unite your flock through the whole neighbourhood, removing the prejudices of one, encouraging the efforts of another, softening the asperities of a third, and engaging the affections of all?

I can only touch upon Sunday schools as one of the most trustful sources of a clergyman's usefulness; but there is one duty more upon which I must detain you a few moments, namely:

VISITING FROM HOUSE TO HOUSE.

This Apostolic injunction can never be safely omitted, because there are so many benefits gained by such visits to families which cannot be attained in any other way.

It is, however, to be feared that many clergymen content themselves with one general visitation, and think they have done enough; but if they never see their people afterwards how are they to become acquainted with their tempers and dispositions, their peculiar habits and propensities? Hence the necessity of establishing a regular system of visitation.

Large as our missions are they seldom exceed 64 square miles, or a square of eight miles; but whatever their extent may be, let it be divided into such portions as may be visited systematically in a given time.

Commence your first round as quickly as possible after you take possession of your mission, that you may know your people, and ever after so arrange that you may visit every household at least once a year.

Some families require your personal attention oftener than

others, and to this you should as far as practicable give your attention. You should be found occasionally in every part of your mission, otherwise you will never become intimately acquainted with your scattered flock.

To proceed in this manner is more necessary in a colony like this than in the mother country, because our population is continually moving—some going and others coming; and in the more remote settlements the greater number are commonly emigrants just arrived.

Suppose the mission, when you first assume the incumbency to contain 600 inhabitants, or 120 families, with the certainty of doubling every ten years: this presents at first sight a formidable field of labor, but as the population is mixed a third or fourth only belong to us, it is not beyond the strength of an active clergyman, with the aid of method and order.

At first his portion would be about thirty or forty families scattered over a large surface, and these may be all visited in a very few weeks; nor should he refrain from calling on those without, when they are disposed to receive him.

As the inhabitants increase so will the labor, but not in an equal ratio, for the roads will be getting better and will lessen the fatigue of travelling. In time the population will become thousands instead of hundreds, and as this is proceeding the mission will be divided into two, three or even four missions, till at length they somewhat resemble parishes in our fatherland.

The missionary will find great benefit from having correct lists of the people under his charge; the number composing each family, the number of communicants and of the confirmed. Such lists may be rendered particularly convenient and beneficial by appending privately, for his own special use, remarks on their character, habits and dispositions, their progress in religious knowledge, and their general conduct. To the emigrant recently arrived, and still mourning over his

separation from his fatherland, the sight of a good and faithful clergyman is felt to be a blessing. Much may be said to soothe the father and mother in their novel position, surrounded perhaps by a large family of children with many trying difficulties and privations to contend with. He can remind them that One is watching for them and looking after their spiritual concerns, who will never leave them nor forsake them. He can encourage them in their new career, in acquiring a certain independence, and shew them that the hardships they are enduring are temporary, and not on the whole greater than those they were suffering in their native country, with this happy difference, that here a few years of steady labor is sure to secure a competence, while such a result for persons in their condition is hopeless in their native land.

Then, taking an interest in their children, furnishing them with tracts to read during the winter evenings, and urging the benefit of sending them to school as soon as their ages permit, they feel their hearts warmed towards their pastor as their friend and benefactor. They return to their labors with redoubled strength, and are cheered by the hope that in a short time they will be comfortable and happy. They may also be made aware that already their situation is much improved from what it was in England or Ireland, for the four great wants of the poor, house-room, fuel and food, are abundantly supplied; and if their clothing continue homely for a time, the second or third crop will remove that inconvenience.

I might enlarge on the uses to be made by the faithful missionary of the domestic events of joy and sorrow which happen in all families. The marriage, the birth, the confirmation—the first communion on the one hand, and the times of misfortune and trouble, of sickness, of grief for the departure of some beloved one: all of which may be made, through God's blessing, the means of great spiritual and temporal

improvement ; but, considering the ground I have yet to pass over, I must forbear.

PUBLIC WORSHIP.

In this way we gradually train our people to profit by public worship and to value the blessings of the Sabbath day.

Every seventh day God speaks to a fallen world and gives us the foretaste of a better Sabbath, where the wicked cease from troubling and the weary are at rest.

Its holy and tranquillizing duties, its sanctifying lessons, the self-communing which it promotes, are among its special benefits. But even as a mere respite from toil, wordly cares and distractions, it is replete with mercy. Paramount to all its privileges are the public services of the Church:—"We assemble and meet together in God's presence to render thanks for the great benefits we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary as well for the body as the soul."

To give full efficacy to the Church services we must endeavour to procure from our people punctual attendance, to be scrupulously careful in making the responses, and to join in the prayers with our hearts and understandings. For, unless we get our people, young and old, to do all this, they do not profitably worship ; all seems dead and uninteresting. We must therefore win their affections to the beauty of the service, and teach them how to make every prayer and petition their own. And in order to effect this, we should read the prayers with solemnity and fervor, and shew by our manner that we feel them to be what they really are, contrite, humble, grateful and trustful.

Thus an earnest and subdued utterance will shew that our souls are engaged and that the language of our lips is heartfelt and sincere.

But not only ought the members of our Congregations to

attend to the responses and thus identify themselves with the holy services of the Church, but also to the Psalmody.

The influence of music in aiding religious feeling is admitted by all men : it has delighted all ages and all nations ; and they must have hearts very cold and insensible from which it doth not draw religious delight.

PREACHING.

Faithful and fervent preaching ought ever to accompany the ordinance of prayer ; and perhaps the best rule is that laid down by the Apostle in his Epistle to the Hebrews :

“ Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from good works and of faith towards God, of the doctrine of baptisms, and of laying on of hands and of resurrection of the dead and eternal judgment, and this we will do, if God permit.”

The Apostle tells us not to dwell exclusively on the principles or rudiments of our holy religion ; but, when these are well understood, to proceed to their practical application. And this appears to be the principle on which our inestimable Book of Common Prayer is composed. It provides that our congregations, old and young, shall be made well acquainted with the great doctrines and facts of the Gospel as illustrated in our Saviour's life from Advent to Trinity Sunday ; and again from Trinity to Advent, it directs us more especially to their application to our advancement in holiness and purity of life and conversation.

Hence, during the course of its ecclesiastical year, it delivers to us the whole counsel of God.

Among the many excellences of the Book of Common Prayer is, that it furnishes the most appropriate texts for every Sunday, fast and festival of the year, and enables us to divide the word in the most perfect and useful manner. It gives every doctrine and precept its proper place ; and the clergyman who preaches in accordance with its calendar, is sure to preach the Gospel in all its fulness.

To preach the Gospel in faith and fervor, is to feed the flame of true devotion, to bestow wings on the soul, and give life to the good affections of the heart.

It is not, however, my intention to dwell on the present occasion on this subject, however important, but to direct your attention to two errors in the mode of preaching, which seem too prevalent in the present age, and which a due reference to the Book of Common Prayer, as we have recommended, will effectually remedy.

In the first place, many dwell almost exclusively on doctrinal points, and some select only one or two favorite ones upon which they expatiate Sunday after Sunday, and exhibit great ingenuity in subtle distinctions, curious abstractions and technical phrases, which bewilder and confuse, but give no definite instruction or edification.

Were the doctrines taken up on the days the Church sets apart for their express commemoration, and presented in their tenderness, sublimity and beauty, the effect would be very different. They would purify and elevate the hearts and minds of the people, instead of wearying and distracting them with refined divisions and repetitions.

In the second place, a numerous class of clergymen teach that the world and the things of the world, though necessary to be attended to for their temporal comfort and prosperity, are nevertheless among the deadliest enemies to our spiritual and future interests. Now, although in times of great peril and revolting sacrifices, in daily dread of martyrdom and the crushing of our dearest affections and hopes, the mind naturally becomes gloomy, and may at such times sympathise with this view; yet in the passing age, when the profession of Christianity exposes us to no privations, the proper distinction should be taken between using and abusing the things of this world; and the preacher ought not to depreciate intemperately the gifts of God, and cry down the beauty

of the Creation around him, its thrilling interests, its glorious works and holy affections. The common affairs of life should not be represented as hostile to our true concerns and interests, but as the appointed field of our duty and probation.

Instead, therefore, of keeping up a constant jarring between this world, in which we must act and take an interest, and the world to come, in which we ought to find our lasting happiness and welfare, we should discharge our duty in our present state with all our might and in the most religious spirit we can put forth; and in doing this, we may be assured that we are preparing ourselves for a greater trust and higher station in the world to come, of which this is an earnest and a part.

In fine, our style of preaching ought to be made conformable to the spirit and peculiarities of Christianity, and the example of our beloved Master, who fulfilled "the work that was given him to do." And in thus following him in our subordinate spheres with corresponding diligence and practical wisdom, we shall hope to rise with him to a higher place in his Father's Kingdom. Always remembering that this world is the kingdom of grace and of forgiveness to sinners; that we must never cease to be humble, contrite, believing, thankful and full of hope, as becomes beings who are conscious of having sinned, but who are also permitted to look for that pardon and acceptance which was proclaimed by one who himself came from Heaven on this special errand of mercy to the human race.

Were you, my brethren of the Clergy, conscientiously to pursue the course which I have endeavoured, though feebly, to bring under your consideration, it would vastly increase your influence for good, and the whole diocese would present a formidable barrier to the progress of evil. Our office is to bring men out of the kingdom of this world into the kingdom of God. We are therefore to be at work in both kingdoms; hence the necessity of our being watchful and diligent in

our vocation, prompt in charity, blameless in our conversation, and pure in our doctrine, that we may win the love and respect of our people, and procure from them a ready concurrence and obedience in all things lawful.

This is the true and prevailing influence to which a faithful clergyman ought to aspire and endeavour to possess in his Parish; and, while it admits of no abuse, cannot fail to be effective for good.

CONTROVERSY WITH ROME.

In my last charge I briefly mentioned what has been called the Papal Aggression, and told you that I did not view it in so formidable a light as many others. The language is indeed arrogant and offensive, and deeply to be regretted; because it was sure to produce (as it has done) great excitement, by rousing the worst passions and reviving the warfare between the two Churches, which good men hoped was gradually subsiding. But, since it could have little or no effect as a positive attack on our Protestant faith, I deprecated all penal enactments.

If, indeed, it militates against the Royal Supremacy and the Constitutional Law, the Imperial Government had, and still has, the remedy in its own hands, to preserve its prerogatives, to keep the peace, and to see that the just rights of all parties are secured.

It is true the Roman Church desires not toleration and equal rights, but absolute ascendancy and domination, crowned at last by the suppression of every other creed. But this is no new discovery; it has ever been the leading principle of that Church before, as well as since the Reformation. She may have advanced or withdrawn it, at times, as it suited her convenience, but she never gave it up. Her doctrinal pretensions are ever the same; and wherever Romanism lifts her head and extends her branches, freedom of thought withers and disappears.

All this was as well known before the Aggression as since, and rendered the remedy adopted against it more than ridiculous, because (as was foreseen) totally ineffectual. And so will be the result of all attempts in the present age to coerce matters of opinion and conscience, because they are beyond the power of legislation.

There is nevertheless serious difficulty in dealing with the Romish Church. It is not simply a form of worship and Theology, for, in that case, Roman Catholics and Dissenters would be much the same. But the Roman Catholic system is different from all varieties of non-conformity, for it is not merely a Religion but a Polity, and this System or Polity embraces the whole of her Religion.

The truths she publishes exist only in her keeping, or during the pleasure of the Pope, whom she pronounces infallible, and who can alter, change, extend, or contract day by day whatever she affects to believe. She is therefore continually in a state of transition, and her polity grasps all things of a temporal as well as of a spiritual nature, when opportunity serves.

So far as our Church is concerned, these attacks from Rome have done her good service. They have opened the eyes of all the thoughtful and serious of our own people and of all other Protestant denominations, both at home and abroad, to her vast importance in the religious war that Rome in her phrenzy has commenced; and they begin to doubt whether they are acting wisely, not only in alienating themselves from the Church of England, the true bulwark of the Protestant faith, and aiding the great enemy of Gospel truth on account of some minor differences unknown to the Church Catholic in its primitive purity, and which, when traced back to their foundation, have only the authority of single and erring individuals. As if the judgment of one was to be preferred to the Creeds which have been sanctioned by the

prayers, and watered by the tears and blood, of saints and martyrs.

The attacks of Rome are not made against Protestant Dissenters, whom she values as nothing; but, as might be expected, they are directed against the United Church of England and Ireland—her only powerful opponent; before whose vigor, zeal and learning she has often quailed. She feels our Church is a true branch of the Catholic Church, the pillar and ground of truth, and the only one that can make head against her corruption.

Nor is the United Church of England and Ireland insensible of her high mission. She knows it to be her duty, as it is her privilege, to stand in the front of the battle. But her weapons must not be those of her adversary,—intolerance, persecution, torments, and death; but those which were used so effectually by the holy Apostles and their successors during the first three centuries of the Christian era. These holy men went forth having their loins girt about with truth, and having on the breastplate of righteousness, and their feet shod with the preparation of the gospel of peace. Above all, they had the shield of faith, wherewith they were able to quench all the fiery darts of the wicked. They had the helmet of salvation, and the sword of the Spirit, which is the Word of God; and all these were sanctified with prayer, and supplication, and watching with all perseverance.

Now these weapons are all ours, and, if used in humble dependence upon God our Saviour, they will be as effectual now against principalities and powers, against the rulers of the darkness of this world, against Spiritual wickedness in high places, as they were during the more early ages of the Church.

The same weapons directed by the same Holy Spirit distinguished the great preachers of the Reformation, and enabled them to shake off the fetters of superstition and the corruptions of Faith, and to rear the purest form of Gospel

truth and order that had yet been known since its first promulgation. And, for more than three hundred years, the Church which they established in such purity and excellence has brought forth a succession of sons not unworthy of their fame and approbation.

During this long period the Divines of our Church have nobly and incontrovertibly supported the principles and evidences of the Christian faith against every form of heresy and infidelity. With Rome they have carried on the contest in a manner unanswerable and triumphant, both from Scripture and reason. Every novel and unauthorized sect, as it arose, has been met with a complete refutation of their errors and the most perfect elucidation of the pure and complete doctrines of the Gospel which were once delivered to the Saints.

Surely in the founders of our Church, and their able and vigilant successors, our Clergy of the present day can never want high examples to animate their zeal in the cause of Divine Truth.

I look, therefore, forward with assurance to a successful issue in our contest with the Church of Rome ; and while our main defence will continue to be the strict discharge in all Christian love of our duty in our respective parishes ; yet, should any of us be called to a more extensive field, I hope we shall not be found wanting.

COLONIAL CHURCH REGULATION BILL.

I directed the Colonial Church Regulation Bill to be printed for the Conference, because some expression of opinion on its provisions seems to be called for from the Church of this Diocese.

The Bill was introduced by his Grace the Archbishop of Canterbury, who remarked, on the 21st of July, in the Lord's Committee, that, for some years past, considerable distress and inconvenience had arisen in the Colonies in consequence

of the want of the regular administration of their Ecclesiastical affairs. / His Grace further stated that there was considerable unanimity among the members of the Church in the Colonies on the subject, for all agreed that some legislation was necessary on the part of the Imperial Parliament: that whatever plan might be adopted for the regulation of the Church in the Colonies, the Lay members ought to have a fair share in the administration of her affairs; but that nothing ought to be agreed upon which had any tendency to separate us from the Church in the Mother Country.

After a spirited debate the Bill passed through the Committee and was reported to the House, with amendments, without a division.

As the measure had been agreed upon by the whole bench of Bishops and unanimously passed the House of Lords, it was expected to go through the House of Commons without the slightest difficulty. / It was simply permissive, not compulsory, and merely empowered the Church in the Colonies to exercise her natural and inherent right to regulate her own affairs and discipline, but which certain impediments placed in her way by some antiquated and obsolete laws prevented her, without some enabling enactment, to carry out.

The Bill consists of the preamble and seventeen clauses, and is entitled, "An Act to enable the Bishops, Clergy and Laity of the United Church of England and Ireland, in her Majesty's Foreign and Colonial possessions, to provide for the regulation of the affairs of the said Church in such possessions." /

On Tuesday, the 2nd of August, the Bill was called up in a way very singular, if not offensive, by Lord John Russell, who told the House of Commons that the Solicitor General had prepared certain clauses to do, in an unobjectionable manner, what was proposed by the bill; and moved that the second reading be adjourned till Monday the eighth. This called up Mr. Kinnaird, who declared that he would resist the

Bill in every stage, as opposed to the principles of Colonial self-government.

How he can make this out does not appear ; but he concluded his speech by moving that the Bill be read a second time that day three months. The Colonial Church seemed to have no friend in the House, or any one who took the slightest interest in a proceeding of the utmost consequence to her future welfare and progress, if not to her existence, except Mr. Roundell Palmer, who, in a manly and straightforward speech, vindicated the measure against the unworthy clamour and mean prejudices raised against it by misrepresenting its character.

This upright senator considered the treatment the Bill had met with not very respectful to such a body as the Bishops of the Church of England with whom it had originated, being the result of the mature and deliberate consultation of that venerable body, assisted by several of the Colonial Bishops, who had come home for the express purpose of considering by what means they might best accomplish the objects desired by the members of the Church of England in their respective Dioceses, without introducing the principle of a Church establishment, and without interfering with the rights of other denominations of Christians.

Mr. Palmer declared that the Bill was not open to those terms of contumely and reproach which had been thrown out against it, nor was it open to the charge of seeking to obtain any special privileges for the Church of England in the Colonies. His defence of the Bill was true, vigorous, and triumphant, but he was alone ; only one senator could be found in the House of Commons to stand up in favor of the inherent rights of the Colonial Church, embracing more than a million of British subjects !

It is true that the Chancellor of the Exchequer faintly admitted that the measure had not been fairly attacked in the discussion that evening, and therefore he thought it right

to say a few words before the question was put. He believed that the positive character of the provisions of the Bill, which was objected to as tending to create an Established Church in the Colonies, was a fault in the Bill ; if so, why were not those provisions modified by the Duke of Newcastle, who was a party to its preparation, and who seems to have been permitted to make any amendments he thought right or expedient, while the measure was in progress through the House of Lords.

It is a new thing to see a Minister of the Crown eagerly assiduous in rendering palative a measure and passing it unanimously in one house, and then allowing it to be thrown out without ceremony in the other.

The Chancellor of the Exchequer likewise stated, that in a former session of Parliament he had brought in a Bill for the purpose of liberating the Church in the Colonies from the real or supposed disabling effects of Imperial Statutes, and so far to place it in the position of Dissenting bodies in the Colonies ; and to that declaration of the law or repeal of the disabling statutes, he added certain clauses containing certain restraints. He then proceeded to make several judicious remarks respecting the provisions of the Bill and the true question at issue, which, if they had been made with a view of amending the Bill, instead of forming an excuse for acquiescing in its postponement, the Colonies would have been thankful.

But, when it is considered that Mr. Gladstone might have procured, through his colleague, the necessary modifications of the measure before it passed the House of Lords, or when it came before him in the House of Commons, we cannot feel assured that he was earnest in the cause, or that his fondness for his own Bill did not make him forget the respect due to the heads of the Church at home as well as of the Colonies, who were all earnestly employed in perfecting the measure ; and although they might not be, (as was sarcastically

observed,) such Colonial philosophers as there were in the House of Commons, they were nevertheless anxiously desirous of maintaining the connection between the Church at Home and the Church in the Colonies, and entitled to much more courtesy and respect than they appear to have received.

As the subject stands over to the next session of Parliament, we must wait with as much patience as we can under a sense of unmerited disappointment, and solace ourselves with the hope that the Imperial Legislature will give a fair reception and full consideration to some such measure during the next session, for the purpose of allowing the Church fair play in the Colonies, upon the footing of an Established Body.

On reference to the Statutes of Upper Canada, I find that the Legislature at its first session enacted that in all matters of controversy relative to property and civil rights, resort shall be had to the Laws of England as a rule for the decision of the same ; but no notice whatever is taken of the Ecclesiastical Laws of England. Hence it might at first be inferred that they did not extend to this Diocese ; but on further examination, such an inference does not hold good, for the Colonial Churches are in law considered as offshoots of the Church of England ; and their Clergy are by their ordination vows bound by the same regulations as those of the Mother Church. Their Bishops are under the jurisdiction of the Archbishop of Canterbury, and to His Grace, their Clergy may in certain cases appeal ; and such appeal, when brought to a hearing, must be decided by the Ecclesiastical Law of England.

Moreover, the case of holding regular Convocations in the Colonies was tried by the Bishop of New Zealand, a Prelate whom all bless and honour ; but the regulations or canons drawn up under his guidance, when sent to England and submitted to the highest law authorities, were declared illegal and invalid.

Now, it being the great object of the Colonial Church to

preserve and maintain its identity with the Church at Home, this cannot be effectually done without some measure of the Imperial Parliament, and ~~as~~ this may be done, according to the Hon. Mr. Gladstone by a simple enactment of half a page, it is strange that such opposition or difficulty should stand in its way. Nevertheless, the emancipation of the Colonial Church is of great importance and worth waiting for, and it is so just and reasonable that it cannot be much longer delayed.

As the Bill has been postponed, I shall not detain you with going through its different provisions, for enough transpired in the House of Commons to satisfy us that it will never be presented in the same shape; and therefore the best course open for us to take will be to make use of the Chancellor of the Exchequer's hint, and request simply by petition a single clause of half a page to enable us to hold Synods for the management of our Ecclesiastical affairs. This much even our greatest enemies seem prepared to grant, and perhaps it is better than to be entangled by a number of details and restrictions. The measure, though delayed for this year and perhaps longer, must soon again come up; for neither indifference nor the continuance of the bitter hostility with which it has been assailed, can long prevent its being brought forward in a modified form and becoming law. In the meantime let us be patient, but yet strenuous in demanding our just rights and privileges, which we do not forfeit by removing to a Colony.

THE CLERGY RESERVES.

“ On Friday, the 3rd of December, 1852, Sir William Molesworth asked Sir John Pakington, the Secretary of State for the Colonies, whether it was the intention of the Ministers to bring in a Bill to enable the Canadian Legislature to dispose of the proceeds of the Clergy Reserves, subject to the condition that the stipends and allowances heretofore assigned and given to the Clergy of the Church of England and Scotland, or to any other religious bodies or

denominations of Christians in Canada, should be secured during the natural lives and incumbencies of the parties now receiving the same.

“ Sir John Pakington answered that Her Majesty’s Government had given the fullest and most anxious consideration to this difficult question, and to the whole of the circumstances under which it had been forced upon their attention; and his answer now was, that, considering that it was essentially an Upper Canada question, and that the Representatives of Upper Canada were as nearly as possible equally divided upon it,—considering that the majority which had carried the Resolutions consisted of a large proportion of Roman Catholic members of the Lower Province, whose religion had been amply and munificently endowed,—considering that the Act of 1840 was proposed and accepted by all parties as a final settlement of this long discussed and most difficult question,—and considering, above all, that the Act of 1840 was part of the arrangement made by the Act of Union of the two Provinces;—considering all these circumstances, it was not the intention of Her Majesty’s Government to introduce any Bill for the purpose of enabling the Canadian Legislature to dispose of the proceeds of the Clergy Reserves in the manner referred to by the honorable gentleman.”

Unhappily, Lord Derby’s Government was soon after overturned by the strangest and most accommodating coalition that is to be found in the history of the British Empire, and no sooner was the new Ministry installed, than it began the work of sacrilege.

The despatch of the Duke of Newcastle, the new Secretary of State for the Colonies, to the Earl of Elgin, Governor General of Canada, on the subject of the Clergy Reserves, is dated the 15th of January. It was published on the 16th February, at Quebec, and reached Toronto about the 20th.—This document announced a total change of policy in dealing with the Church property in Canada, from that which had been wisely and honestly adopted by Her Majesty’s late advisers. It took the Province completely by surprise; and before the members of our Church had time to consider the grounds upon which a change so injurious to the interests of religion in the Colony was sought to be supported, or to devise the means of averting a course which must, if pursued, not

only destroy the peace of Canada, but in time, be made a precedent for subverting the Church Establishment of the United Kingdom, we learned from the *London Times* and other English journals, that a Bill for placing the Reserves at the disposal of the Canadian Legislature had been brought into the House of Commons, and had passed to a second reading.

You are aware that the Bill thus introduced has become Law; and a reference to the debates will show that nothing was said by the supporters of the measure to invalidate in the slightest degree, the powerful, and what ought to have been felt as the irresistible, arguments of the Earl of Derby, Lord St. Leonard, the Bishops of Exeter and London, and other friends of the Church, against it.

The argument of Government was simply a repetition of the revolutionary maxim, skilfully disguised in verbiage and sophistry,—“that might makes right;”—but, as you are well acquainted with this subject, and I trust, convinced, that everything within our power to avert this calamity has been done, I shall not enlarge upon it, at this time, but merely observe, in the words of one who was in the House of Lords during the debate, that the most revolting and melancholy feature of the proceedings, and which in the end may prove far more disastrous than even the confiscation of the Clergy Reserves, was that of beholding nine Bishops out of nineteen (the number present in the House of Lords) voting for the destruction of the temporal support of a branch of that very Church which they had vowed in the most solemn manner to cherish, preserve and extend; and handing over three Dioceses, embracing a space nearly as large as the half of Europe, to the tender mercies of the Church of Rome. Were these Bishops to live to the age of Methuselah, they could never atone for the iniquity of this sacriligious vote.

The field of debate, and I fear, of contention, in spite of Lord Sydenham's solemn protest, and the judgment and opinions of the best informed sons of the Church, both here

and at home, has been transferred to this country; and it becomes us to consider what steps ought now to be taken in defence of our dearest birthright; and, if we do so with prayerful earnestness for light and direction, in a matter of so great importance to ourselves and our posterity, and really and truly feel as the conscientious sons of our Holy Church ought to feel, we shall act with unity and faithful determination in that high and holy character, and not, I trust, without effect. The divine grace will be with us, and we shall have nothing to fear.

It nevertheless becomes us to look the danger in the face, and to examine it in all its bearings; for to be thoroughly acquainted with the extent and nature of our position, is, under God, half the victory. We have been betrayed and deserted by our natural protectors, and it is well; we trusted, perhaps, too much in the arm of flesh, instead of entreating the aid and protection of our Heavenly Father; and, neglecting self-reliance and exertion under his guidance, we have been too much disposed to look for that assistance from distant and uncertain friends, which we might have supplied from ourselves.

It must, indeed, be allowed, that the prospects of the Church in this Diocese are, in a temporal aspect, dark and threatening; for, should her remaining property be confiscated, our Missions, from time to time, will become vacant, as their Incumbents die. Not that in all cases the ministrations of the Church will then cease, but it will be so for a time in many; and, from the poverty of our people, their hardships in the new settlements, and severity of the climate, they are, and will continue to be for years, (even where willing) unable to support their Clergy. Add to all this, the most fearful feature of the Church population is the coldness and apathy of many of its wealthy members, and their unwillingness to give up to God his portion for the support of public worship. Hence many of the successors to those Incumbents who shall

be taken away will have to eat their scanty morsal in bitterness and sorrow. In the meantime, the extension of the Church in the new and remote settlements will be sadly retarded.

But, leaving this gloomy side of the subject, I am unwilling to believe that we shall lose the remainder of our Church property, for the following, among other, reasons:—

1st. We have, I should hope, a phalanx of 22 members in the House of Assembly attached to the United Church of England and Ireland; and, should a dissolution take place, we shall have many more. Now, although they have not, in all things, answered our expectations by their unity, firmness, and untiring exertions on this vital question, yet, when the crisis actually comes, we feel assured that none of them will shrink from the combat, but that each will do his utmost to protect the Church of his Fathers from further spoliation. And, if so knit together, they will succeed, because no minister would dare to resist one-fourth of the Assembly, thus resolute and determined; or, if he attempted to do so, their righteous cause would gain them a sufficient number of friends to baffle his injustice.

2nd. By the debates in the Imperial Parliament it appears that the Endowments of the Church of Rome rest on the same footing, or rather on one more precarious than those of the Church of England, and that nothing within the Province of Canada is excluded from the action of the local Legislature. Hence every measure introduced into the house which affects the one affects the other, and this construction and understanding our friends ought to insist upon as of present operation, and thus at once tear away the delusion on this side of the Atlantic, as it has been on the other, viz:—that the property of the Church of Rome is better protected than that of the Church of England; for it is not so. Both may be dealt with as the Legislature thinks fit.

3rd. I cannot bring myself to believe that the Roman

Catholics will join the enemies of Christianity in their crusade against religious endowments, for, besides those they enjoy in Lower Canada, they have by the 3rd & 4th Victoria, a large interest in the Clergy Reserves in Canada West, of which secularization would deprive them; and they must be singularly blind to their own interests if they do not see that the fiercest opponents of the clergy reserves are the most bitter foes of all sacred endowments whatever.

21 4th. It is true the Church of England has great reason to complain of Roman Catholic members in the House of Assembly since the perpetration of the union. To their votes she owes the destruction of her University, and the transferring of the question of the reserves from the Imperial Parliament to the local Legislature. But there is still time to return to a more just and becoming policy. They should recollect that from the first settlement of Upper Canada till the union of the two provinces in 1840, a courteous and uninterrupted interchange of civilities and social intercourse continued between the Church of England and the Church of Rome; and although many Roman Catholic members have been hostile, yet the two Churches still maintain the same friendly interchange of good offices. And, as the Church of Rome has not yet spoken on the subject of religious endowments, it will be easy for her, if so inclined, to restrain her friends in the legislature, and to direct their energies into the proper channel.

Indeed I have no hesitation in saying that we have a right to expect that such will be the course adopted, because the united Church of England and Ireland has in all her proceedings respected the Roman Catholic endowments.

So long as our Church is sustained in the possession of the small remnant of her property, devoted as it is to sacred purposes, she will feel it her duty to respect that of the Church of Rome. While retaining our endowments, diminutive as they are, we can meet on something like equal terms; but if,

through the votes and influence of Roman Catholic members we are deprived of our Church property (and without their votes our enemies can never succeed), the question will arise whether we can in duty, after such a deadly blow, respect the endowments of our spoilers.

How different would the religious aspect of Canada be, were the Roman Catholic members henceforth to do their duty. It is their safety as well as ours. If, instead of joining the enemies of religion, they were to make a common cause with the Churches of England and Scotland so far as the preservation of Church property and separate schools on a just basis, is concerned, harmony and peace would prevail throughout the Province, and the socialist and infidel would sink into insignificance before such a powerful combination.

Hence, it is manifest that if the result of the present contest be confiscation of the clergy reserves, the day will speedily arrive when the same measure will be meted to the Roman Catholics; for when they stand alone their Church property will soon be swept away.

In fine, the confiscation of the clergy reserves will become the commencement of a fresh contest of the most uncompromising character. Let those therefore who look for peace in robbing the Church of England of her patrimony, pause in their career of madness; for its accomplishment will engender a more bitter dissension than has yet been seen in Canada.

Yet the Roman Catholics are not all blind to the consequences of secularization, and one of them asks the French members of the House of Assembly, how they are to preserve their rights, if they record their votes for the spoliation of the Church of England.

“Think you (says this writer) that those who abrogate the law which gives the Church of England her rights will respect that which regards yours? Will they hold sacred that treaty which gives your Church in Eastern Canada wealth and power? When you see this remember that the destroyer, in his turn, shall perish. The

clergy reserve question is the outer wall that protects your rights, and against which now beats the swelling tide of irreligion, and threatens destruction to all you hold dear and holy. It is our duty and interest therefore to aid in preserving to the Church of England her rights. Is there any one so obtuse as not to understand the import of the fearful denunciation,—secularization of the clergy reserves? Is it not a declaration of war against all that Catholics hold sacred and holy? What does it mean but a present and temporary forbearance to the Catholic Church and future proscription?"

Notwithstanding the very objectionable proceedings of the Roman Catholic laymen in the Government and Legislature, I still feel disposed to hope that the Church of Rome in the province will declare through her venerable dignitaries against secularization, and thus quiet the troubled waters and give lasting peace and tranquillity to Canada.

But after all, it behoves us at this crisis to lay aside these hopes and expectations, however just and reasonable, and to ask ourselves plainly what can be done should the Church property for which we have been so long contending be actually confiscated.

To such a question I do not hesitate to reply that, were we all true to our baptismal vows, such a calamity might in a short time be more than repaired. There are perhaps nearly 300,000 members belonging to the United Church of England and Ireland in this Diocese; but assuming only 250,000, and allowing five to a family, we have a congregation in Upper Canada of 50,000 families. Now, were each of these families to contribute on an average the price of a cheap newspaper, or three dollars per annum, it would yield thirty-seven thousand five hundred pounds, or nearly double what the Church of the diocese at the present moment derives from the surplus of the clergy reserves fund, and the bounty of the Society for the Propagation of the Gospel in Foreign Parts.

It is true, many families are not able to give this contribution, small as it is, but all could give something, and the deficiency might be more than made up by those who are more blessed in their temporal affairs.

Establish a clergy sustentation fund on some such principle, and the burthen would not be increased; for, as the church can only be extended by multiplying her members, any additional expense that might be incurred would be met by the growing number of contributors.

On the whole, our prospects, even at the worst, are not so fearfully dismal as some may suppose. We want only real sincerity in our profession and a singleness of spirit to direct our efforts and all our necessities will be supplied.

The worst feature is the postponement of the Colonial Church Regulation Bill, because, if the threat of secularization be actually carried out, we are not, as we ought to have been, in a position to adopt with authority any financial scheme to stay or mitigate the evils with which it must be followed.

The last session of the Imperial Parliament has indeed been peculiarly disastrous to the church in this diocese. The passing of the Clergy Reserve Act places her support in immediate jeopardy, and the only measure from which we might have derived relief—namely, the power of synodical action—has been without necessity delayed.

CONCLUSION.

It is refreshing to turn from these perplexing topics to a subject upon which we can dwell with pleasure and delight.

Two years ago the United Church of England and Ireland having determined to celebrate the third jubilee of her great missionary Society for the Propagation of the Gospel in Foreign Parts, not only requested her own children in the colonies to partake in this great festival, but invited in the most cordial manner her daughter in America, now a portion of a different nation, to assist in the holy celebration.

The invitation was promptly accepted by the Episcopal Church of the United States, and two of her most distinguished prelates were sent to London to represent her on this

happy occasion and to express with grateful acknowledgments, that the English Church is her Spiritual mother, to whom she is indebted for her first foundation, and a long continuance of nursing care and protection.

On the 16th of June 1852, St. Paul's Cathedral presented a glorious spectacle. The Anglo-Saxon Church appeared in all her fulness of visible and spiritual harmony and union. By this we mean, the United Church of England and Ireland and their colonies, the Episcopal Church in Scotland and the Episcopal Church of the United States. Never had such an assembly been seen in that magnificent and venerable sanctuary. There were Prelates, Presbyters and Lay-members not merely from every quarter, but we may say from almost every corner, of the world. It was indeed a day to be had in lasting remembrance, and has been especially blessed by gathering together in one body the scattered branches of the only protestant church capable of defending the catholic faith against the assaults of its numerous enemies.

Nor is this all the kind sympathy and affection which were called forth and strengthened between the mother and daughter: it will yet yield eternal fruit. St. Paul's Cathedral is at this moment reciprocated in New York by the presence of one of our most accomplished prelates—Arch-deacon Sinclair—and several presbyters of known celebrity, forming a deputation from the United Church of England and Ireland to the Church of the United States.

Yet, lovely as such an interchange of good offices and visits must be, they are only transient and occasional. We therefore look forward to far more permanent and important results from the cordial intimacy which has so happily commenced between the Churches. We desire to see them more closely and systematically connected in the glorious enterprise of evangelising the whole world. It is evidently their bounden duty. Providence points them out for the work. The Anglo-Saxon Church already numbers seventeen millions,

and we know that one hundred and twenty in an upper chamber in Jerusalem once comprised the whole of the Christian Church; and now perhaps one-third of the human race acknowledges the cross of Christ.

Those seventeen millions possess, or command ready access to, every nation and tribe on the face of the globe, and ample power to avail themselves of their manifest and numerous advantages.

Already they have members, zealous and devoted, in every clime; and all they want is full unity of purpose and well-devised plans of active co-operation, to carry the blessing of salvation to all nations.

Moreover, the world seems much better prepared than ever for this great harvest:—the idolatry of India and the delusions of Mahomet are waxing feeble, and retain little hold on the affections of their votaries. China is accessible, and the opening of Japan will soon follow. It only remains for the Anglo-Saxon Church to commence operations and to carry the Gospel into every corner of the earth and islands of the sea, which is her true mission; and we verily believe that God has raised her up for this express purpose, and bestowed upon her every facility,—in Commerce, in the Arts, and, above all, the Purity of her Faith,—necessary for accomplishing so glorious a consummation.

Her members are chiefly composed of a race indomitable in resolution and perseverance, and increasing far more rapidly than any other branch of the human family. And from what has been effected during the last half century, we cannot be accused of any great stretch of imagination in cherishing the belief that Paganism will be totally overthrown at no distant period.

Nor need we doubt our success in purifying and reclaiming the Greek and Latin Churches. With the former we have always been on friendly terms, and there is even now no barrier to mutual communion; we have therefore good hope

that more frequent, and in time full intercourse, and the advance of secular civilization, will remove the crust which at present darkens and overloads, by the weight of rites and ceremonies, the precious truths of the Gospel, which the formularies of the Greek Church still retain.

Nor need we fear to gain on the Latin Church or that of Rome. The public understanding of Christendom is so much improved and enlarged, and is proceeding so steadfastly on the path of general improvement, as to add thousands daily to the number of those who look with abhorrence on her confessed corruptions. The striking fact that instead of gaining ground in the United States, Romanism is disappearing like water in the thirsty sand, shews that, as science and true knowledge extend, her charms and delusions will disappear.

Such is the faint glimpse which we have ventured to take of the future glories of the Anglo-Saxon Church; and, weak and obscure as this Diocese may seem to be, it enjoys at this moment an opportunity which I trust it will embrace, of taking one graceful and seasonable step to accelerate her onward course.

There are, my brethren, still some few restrictions that require to be removed by the British Government, and which, while they continue, prevent Clergymen in American orders from full freedom in officiating in England or in her Colonies. Let us then, while praying for Synodal action, introduce a respectful request that such restrictions may be speedily repealed.

And now, my brethren of the Clergy and Laity, it only remains for me to apologize for detaining you so long, but at my advanced period of life, we may never meet at another Visitation, and I have been anxious to bring under your consideration as many of the important subjects that were passing through my mind as I could with propriety accomplish.

In conclusion, I entreat you to join with me earnestly in

praying that our Lord Jesus Christ will vouchsafe to bless the deliberations on which we are now to enter, and give us grace to conduct them in all courtesy, peace and harmony, avoiding everything like heat and irritation, that the result may redound to the glory of God, and the good of our immortal souls.

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PASTORAL LETTER

TO THE

CLERGY AND LAITY

OF THE

DIOCESE OF TORONTO.

PASTORAL LETTER

TO THE CLERGY AND LAITY OF THE DIOCESE OF
TORONTO.

MY DEAR BRETHREN,

Among the proceedings of the Synod, held in October last, I find the following resolutions, upon which special action will be required, in order that they may be fully carried out throughout the Diocese.

1st. "That the Rev. T. B. Fuller, Rural Dean, the Rev. H. Patton, Rural Dean, John W. Gamble, Esq., and John Arnold, Esq., be a Deputation, representing this Synod, to present the following resolution to the Church in the United States, at the present moment in General Convocation assembled; and that the Deputation be furnished with two copies of the resolution, properly authenticated, to be presented one to the Bishops and the other to the House of Clerical and Lay Deputies.

RESOLUTION.

"Whereas, during the last year, the Lord Bishop of the Diocese, by and with the advice and concurrence of Trinity College, Toronto, was pleased to appeal to the churchmen of the United States, in behalf of that institution, and to depute the Rev. William McMurray, D. D., Rector of Ancaster and Dundas, to present this appeal; and whereas that gentleman was cordially and affectionately received by the churchmen in all parts of the union which he was enabled to visit, and his application for aid answered by the most munificent donations, amounting, in money, lands and books, to the large sum of ten thousand dollars.

"Resolved unanimously, by this Synod, consisting of the Lord Bishop, the Clergy and Laity, representing the several parishes and missions of the United Church of England and Ireland in the Diocese of Toronto, that their warmest thanks are due and are hereby most cordially tendered to their brethren in the United States, for their fraternal, timely and munificent contribution, to that most important institution."

2nd. "That a Deputation be appointed by this Synod, to proceed to Quebec on the assembling of the Legislature, to

watch the progress of any measure that may be introduced in reference to the Clergy Reserves ; and in the event of their failing to prevent the passage of the same, to endeavour so to have its provisions modified as to render it as little as possible injurious to the Church."

3rd. "That it is expedient that an episcopal fund be forthwith commenced, and that the amount contributed for that purpose within the limits of the proposed Dioceses respectively, together with a moiety of whatever may be contributed by the then remaining Diocese of Toronto, be reserved for the maintenance of the Bishops of the new Sees respectively : that one of the four annual special collections be made for that purpose throughout the Diocese, and that the Lord Bishop of Toronto be requested, by pastoral letter or otherwise, to invite contributions from the members of the Church generally towards carrying out this important object."

The two first of these resolutions prove that Diocesan Synods cannot be held without incurring certain necessary expenses, permanent as well as contingent. Among the former, stationery, printing, &c., may be mentioned, because to some extent always required, though fluctuating in amount. Contingent expenses also must from time to time arise, and ought, for the credit of the Church, to be promptly met.

Thus the Deputation to New York cannot in fairness be expected to defray its own expenses, much less the proposed deputation to Quebec.

To make provision for all such matters, I would respectfully recommend that the Clergymen and Lay Deputies, or Church Wardens, of every parish, mission or station, request of their respective members a trifling donation, and forward the same, when collected, to the Rev. Thomas S. Kennedy, one of the Secretaries of the Synod.

I think the Church would prefer some such mode of providing for these unavoidable requirements, to a formal collection. If each of the feebler missions or stations were to send one pound, or even half that sum, and the more wealthy parishes two or three pounds, the object would be fully answered. As the proceeds will be carefully husbanded, a similar demand may not be required for some years. Allow me to hope that this suggestion, which appears so simple, reasonable and effective, may be speedily carried out.

The third Resolution of the Synod, recommending the commencement of an Episcopal Fund for the proposed new

Dioceses, is of the greatest importance and deserves our best consideration. Let it, however, be borne in mind that the few hints I venture to offer to the different Committees which may be employed in carrying it out, are merely in the way of suggestion, which they can alter and modify as may seem best calculated to attain the object in view.

In the printed Minutes of the Synod, I find that the Resolution as adopted overlooks an amendment which I mentioned at the time; namely, that each of the Sees should collect separately for itself, and this, because Toronto must soon become vacant, and in the face of such a contingency, the mode of appropriating the contributions pointed out would neither be just nor satisfactory to the donors. This I have already discovered to be the fact; the Church members in the portion likely to be left to form the new Diocese of Toronto do not think it right to deprive themselves of the means of filling up the vacancy as soon as possible after it may happen.

To avoid any difficulty, it seems more equitable that each of the three proposed Dioceses should have its own separate Episcopal Fund; and this mode of proceeding I recommend with the more readiness, because I feel a strong assurance that a moderate provision may be obtained for them respectively without any great sacrifice on the part of our people.

To provide a reasonable endowment for these three Bish-
oprics will require about fifty thousand pounds currency, or forty thousand pounds sterling, a sum that may be raised without any great difficulty by the members of the Church in Upper Canada, if we can make them fully alive to the vast importance of the measure, and satisfactorily prove that it will lay a sure foundation for the Church of God in Canada West for all future time, and also provide for her rapid increase.

Assuming that we are one-fourth of the population of the Province or Diocese of Toronto—an assumption fully sustained by the last census—we number 250,000, and allowing five for each family, we have fully 50,000 families; so that if each family on an average were to contribute only £1, we should have £50,000, or the sum required. Some families may not be able to bestow £1, small as the gift is, but any such deficiency would be more than made up by the numbers who are willing and able to give more.

Again, from the most accurate information that can be obtained, the assessed property of the Province of Upper Canada exceeds £36,000,000, of which, from their wealth and numbers, the members of the Church enjoy one-third,

twelve millions (£12,000,000), and were they to contribute a donation of one penny in the pound, it would likewise produce the necessary sum.

It is nevertheless presumed that our people will feel more pleased and gratified in being addressed individually by their friends and neighbours, because they can thus be made more aware of the noble and undying nature of the effort they are called upon to make, and have their hearts and affections stirred up to do it willingly for the glory of God and the health of their immortal souls. This method likewise appears the most effective, and with good arrangement promises a happy result. Thus, taking as before, our families at 50,000, it does not seem burdening them too much by classing them as follows:—

The First Class, one thousand, at	£10	each	£10,000
The Second class, two thousand, at -	5	each	10,000
The Third class, six thousand, at -	2 10	each	15,000
The Fourth class, eight thousand, at	1 10	each	12,000
The Fifth class, ten thousand, at -	1 0	each	10,000
The Sixth class, twenty-three thousand, at	5	each	5,750
Fifty Thousand			£62,750

These six classes are indeed all arbitrary, but yet the sums opposite each are so moderate that we have reason to hope that there will be no great falling off. Surely we may expect in the whole of Upper Canada one thousand families ready and able to give ten pounds each to so glorious an object, and so with the other classes. According to this table we have an average of £3 7s. 6d. for each family, and as it is desirable that all should give something, nearly one-half of the whole number of families are placed at five shillings each. But should there be even a considerable deficiency it will be covered by the £12,750, the surplus above the estimate of fifty thousand pounds.

In regard to the Bishopric of St. Mary, though not placed with the other three Sees, it is not to be forgotten, and may be endowed as follows: First, we have the donations or contributions within its bounds, which, though of very small amount, will nevertheless yield something and will increase. Second, we have the hope of some excess over the fifty thousand pounds, a portion of which and such a small percentage on the whole amount as the Synod may see fit to deduct, may both be added to what is collected in the Diocese.

We have reason to look for special gifts to the See of St. Mary from the great Church Societies and other liberal and pious friends in England, because it is different from the other

Sees in this, that it includes the Heathen or Indians, for whose benefit it is more particularly intended.

Should the sums to be derived from these three sources be insufficient, let them be carefully vested and allowed to accumulate till from accruing interest and occasional offerings the endowment shall be secured. In the meantime the See may be placed in charge of the Bishops of Toronto and London as more adjacent, to visit alternately.

In this way the four Bishoprics would be placed on a permanent basis, and the Church of Western Canada would not only find friends on all sides ready to assist and encourage her exertions; but she would become a spectacle of deep interest and example to the Christian World.

It still remains to point out the machinery which it will be necessary to employ, and which must be such as to knock at every man's door and rouse the inhabitants to devote a small portion of what God has bestowed upon them to promote so great a work.

Let the Rural Deans in each of the proposed Dioceses call a meeting of their Clergy and the Laity Delegates of the last Synod, and let them also invite as many of the more intelligent laity to attend as may be found convenient to consult together as to the best methods of raising the required funds; for unless we all act with untiring zeal and perseverance, and with rigid minuteness, so that no grown-up Church member, male or female, shall be passed over, we cannot anticipate a very favorable result.

Let such meeting appoint a committee of General Management, the Rural Dean when present to be Chairman, with as many of the Clergy and Laity as may be deemed sufficient, but with power when necessary, to add to their numbers. This committee to recommend public meetings in all the Townships within their bounds, to each of which they should send an efficient Deputation. At which Township meetings, local committees should be named to visit every family within the same.

A map of each township within the proposed Diocese ought to be procured by the Committee of General Management, and from the Assessors' return the names of all the Church people of the township should be inserted on their respective lots and concessions—their circumstances and ability to assist, in as far as such information can be obtained. Each township to be divided into such a number of sections (in this, perhaps, aid may be derived from adopting the school divisions or sections), so as to make it easy for two active collectors to visit each family in a reasonable time,

and ascertain what they are disposed to contribute, after explaining the great object sought to be attained. I have already said that to some this may appear very troublesome work; but it is wisely ordered that nothing truly valuable can be effected in this world without much and continued exertion.

Such a thorough canvas of every township of the Diocese, if conducted in the spirit of prayer, and in humble dependence on Divine assistance, can scarcely fail of being eminently successful; but, should we come somewhat short of our object, still our progress will be sufficient to encourage us, after a little time, to renewed exertions for its full attainment. It is the work of God, and to try our faith He may permit impediments and causes of delay, but we firmly believe that the issue will in due time be prosperous.

Such is the general outline which I now submit to your consideration, for the division of Western Canada into four Bishoprics. It is surely an enterprise of deep interest and surpassing usefulness, and will be highly creditable to the Diocese of Toronto, so recently established, and yet struggling with many serious difficulties. The boldness of the conception, which has few equals in the history of the church of God, will, I trust, be sustained by the vigor which we shall employ in its realization, nor can it fail to attract the good will and sympathy of the whole of our own communion, for it is indeed worthy of the blessings and prayers of all who desire the extension of our Lord's kingdom.

In conclusion, my brethren, let us remember that this Diocese has spoken through her Synod for the first time, and requires of us certain services, which all admit are essential to the well being and progress of the Church; we are, therefore, on our trial; and on our obedient and vigorous action her rise or decline in a great measure depends. If we labor with hearty good will, then will she flourish and extend on every side, but if we become lukewarm and remiss, and if we remain apathetic instead of being active, our Church will be thrown from the high position which she now occupies. Our responsibility is fearfully great; but make it a labor of love, springing from true faith in our Saviour, and we have nothing to fear.

I remain,

My dear brethren,

Your affectionate Diocesan,

JOHN TORONTO.

Toronto, 16th January, 1854.



PASTORAL LETTER

TO THE

CLERGY OF THE DIOCESE OF TORONTO.

PASTORAL LETTER

TO THE

CLERGY OF THE DIOCESE OF TORONTO.

(Private.)

REVEREND AND DEAR SIR,—I have much pleasure in acquainting you that the replies which I have received to my Circular of the 9th of October last, in reference to the commutation scheme, have been all but unanimous in its favor. The few dissentients (some five or six in number) will, I confidently believe, readily withdraw their objections and unite with myself, who am also a party interested, and with the rest of their brethren, so soon as the manifest advantages of the proposed arrangements are clearly set before them.

To the task of removing these objections, and stating these advantages as briefly as possible, I now address myself, and earnestly solicit a candid consideration of the momentous subject in which the interests of the Church in all future time are deeply and essentially involved.

After issuing the circular above referred to, no further proceedings could with propriety be taken until the Secularization Act became law; but since the consummation of that event, communications have been made to me by warm and disinterested friends of the Church, urging the necessity of prompt and immediate action, as it is impossible to foresee the difficulties which may arise should Parliament reassemble before we had availed ourselves of the opportunity of securing the remnant of the Church property, which the law at present, and only for a limited time, places within our reach. Accordingly the Church Society,—the only existing body legally capa-

ble of rendering us that service,—at its meeting on the 10th day of January last, passed a by-law, as a preliminary step, accepting the trust, till such time as the Synod shall be competent (by acquiring corporate power) to hold the same, when the Society will be ready to transfer the trust to that body.

The meeting of the Church Society was, happily, much more numerous than usual, being composed of twenty-seven Presbyters and twenty-two respectable and influential laymen.

The conclusions arrived at by such an assembly, comprising many of the ablest men in the community, as their names sufficiently testify, cannot fail to command the confidence of all concerned, more especially as it is known that many of them came to the meeting in great doubt as to the expediency of the measure about to be submitted to them, if not with feelings opposed to it; and yet, after a protracted and searching, but friendly, discussion, the decision in its favor was found to be unanimous.

This result will, however, surprise no one who will take the trouble of making himself acquainted with the prospective advantages which commutation offers to the Church, while it preserves intact the rights of the Clergy personally interested—advantages, surely, which no individual can feel himself at liberty to sacrifice or reject.

It may not be very easy to state all the arguments which were adduced on that occasion, and which availed to produce this unanimity; but to mention a few of these may not be unacceptable to those who were unable to attend the meeting, and yet are deeply interested in the question, and earnestly desirous to adopt the right course.

First. The Legislature has declared that it is desirable to remove all semblance of connection between Church and State, &c. &c. Now, whatever may be thought in a Christian country of this avowal, we may

at least console ourselves with the reflection that we are not responsible for the sentiments it expresses; yet, so far as its object bears on the public tranquillity of the colony, it appears to be the duty and wisdom of the Church carefully to consider in what way she may be able to coöperate with the Provincial Government in removing all just or even probable cause of renewed agitation, and with this view to declare through her Clergy her readiness to accept the commutation proposed, if it can be arranged on terms fair and equitable to all parties.

The fear of renewed agitation on the Clergy Reserves question is by no means groundless; on the contrary, it has already commenced, and from what has actually taken place since the passing of the Secularization Act, it is clear that the peace and harmony expected from the measure are not likely to be realized so long as the Church or any of her Ministers continue in dependence upon the Provincial Government. The very men who forced the measure on the administration, are become its enemies. They have discovered, or think they have discovered, that it is not quite so mischievous as they intended, and that they are in danger of losing one of the most fruitful sources of that clamor and dissension in which they have delighted to indulge. Hence they deem the Secularization Act as only a step in advance, and to be tolerated merely as a new and convenient fulcrum, whereby to strip the church of the last vestige of her property.

Such being the case, it is frightful to contemplate the number of years, which might be afforded to the factious to devise and mature plans of agitation, should the commutation, from any cause, fail to be adopted. For in reference to the ordinary calculation regarding the expectation of life from twenty-five to ninety years, it will be found, that the list of our annuitants would not be entirely exhausted in a space of sixty years. The number would no doubt become very few towards the

end of that period—but some would still be alive. And can we suppose, that the rapid progress of infidel and democratic principles would suffer clerical annuitants or government church pensioners, as they would be called, to exist one-third of that time? Nearly one-half of the present stipendiaries would be alive twenty years hence, and in the course of that time, should a successful movement against them be accomplished, they would be left to drag out the remainder of their lives in poverty and neglect.

From these remarks it would appear that the Government, the Clergy and the Church at large are equally interested in carrying out the Commutation Scheme to a satisfactory conclusion. In this view the government should bear in mind, that the Church has been hardly dealt with, and should give effect to the fact, that in all annuity transactions, consideration is given to the profession of the applicants; and as the Clerical profession is most favorable to longevity, it has been the practice in all insurance offices to make a liberal allowance to Clergymen.

By the statute which secularizes the Clergy Reserves, the Church may take advantage of the provision of the Imperial Act, 16 Victoria, chap. 21, which guarantees to the incumbents their stipends and allowances during their natural lives and incumbencies; or the Church may, with the consent of the Colonial Government of Canada, adopt the commutation principle, and by careful management secure a large residue towards her permanence, without in the smallest degree intrenching upon or infringing the rights and privileges of the present incumbents.

A more cruel and insidious method to destroy the Church can scarcely be conceived than that which the first alternative presents. By its dark and treacherous operation it proposes to destroy or undermine every parish and mission in the Diocese. Under its working

the Church would be hourly dying out, one clergyman dropping here, and another there, and in the grave of each would be buried a stated proportion of the patrimony of the Church. Like the plague, it would proceed step by step to destroy, and finally to extinguish every vestige of her property ; while, on the other hand, unlike that fell destroyer, its operation would be so gradual and imperceptible that little or no impression would be immediately visible, and consequently no general alarm felt or excitement produced.

No doubt many private efforts would be made to keep up the number of the clergy, to supply successors, and to maintain them, and even occasionally to open new missions ; but there would be no general or simultaneous movement in the Church, because this miserable alternative contains a feature which tends to separate the clergy from the Laity, should it be unhappily preferred. Some of the clergy unfortunately think that to adopt or reject the offered Commutation is a matter of indifference ;—but this is not the case, it is a question of vital and perilous responsibility. For if the idea gets abroad that we prefer sitting down as we are in the enjoyment of our emoluments, during our lives, rather than run any risk or make the slightest sacrifice to save the Church from perishing, we shall lose our natural influence with our people. They will become indignant at such apathy and selfishness, and condemn us, and not without cause, as guilty of disloyalty to the Church for declining to take the lead in forwarding a fair Commutation, and placing the Church in a more favourable position than she has ever enjoyed. And if in such a state of things the guarantee were assailed, we shall have no friend to protect us.

2. But what, it may be asked, is the true value of the guarantee afforded by the British Act 16 Victoria, chap. 21, upon which so much stress seems to be laid. It may be fairly granted that till lately such guarantees were held sacred. But how is it now ? Is not this very Act, the 16 Victoria, chap. 21, a melancholy instance of the

precariousness of all such pledges and guarantees against continued agitation and pressing cases of expediency? Was not the 3 & 4 Victoria, chap. 78, passed under the most solemn pledges and engagements, such as never perhaps attended any other act of Parliament; and has it not been superseded by a timid Government, yielding to the unprincipled agitation of a few selfish politicians, aided by a versatile press?

The same parties are again at work, nor will they desist while the Church has any connection with the Government, or retains any property which they can hope to take away.

All of us must feel, from what has lately taken place, that we can look for no check or interference from the Home Government, should our enemies repeal the guarantee to the present Incumbents—a measure which there is good authority for believing they will attempt, as soon as they are in power. Hence I consider the guarantee of little or no real value.

Moreover, this pledge or guarantee may disappear without the risk of attempting any positive enactment, and in a way that affords no remedy. The Fund may be exhausted by some such indirect methods as wasted the Clergy Reserves to less than half their value, and which was gradually brought about by private sales and convenient valuations.

After all, it may be justly asked “are the Clergy to run all the risk?” Were there any real risk it would no doubt be unreasonable to expect it without first explaining its nature and extent. But there is no risk whatever. The Commutation Scheme can only be adopted on the principle that the Incumbents be fully secured in the half-yearly payment of their stipends and allowances during their natural lives and Incumbencies, as heretofore.

The present annual expenditure of the Church may be taken at £21,500.

WAYS AND MEANS.

1st. It is confidently expected that the commutation money will form a capital that will yield on its investment at the very least par annum.....	£15000
This sum alone is much greater than ever we have received in any one year from the Clergy Reserve Surplus Fund.	
2nd. Application has been made to the Society for the Propagation of the Gospel in Foreign Parts for an annual grant during ten years of	3337
3rd. The falling in of Livings, and other savings that may be gradually made without infringing in the smallest degree on the efficiency of the Church, will in time amount to	3200
4th. The Sustentation Fund, which we are about to organize, may be taken at	1500
	<hr/>
	£23037
Balance in favor of the Church	1537
	<hr/>
	£21500

This last item, the Sustentation Fund, may be greatly increased, as many are willing to contribute liberally should any one of these resources happen to come short of the expected amount, or should there be delay in arriving at it. But were all except the first (which never can fail) to fall below the estimate for the first two or three years, the managers have ample means to make up such deficiency and duly to replace the same in a short time, without detriment to the general fund. That much care and attention will be necessary on the part of the managers till matters are in good working order, and the income made equal to the expenditure, cannot be denied, but not more than are required in the management of all other kindred undertakings.

Such will be found a fair and candid statement of some of the grounds or reasons which united the fifty members who were present at the last meeting of the Church Society in approving with one voice the commutation scheme.

Nor is this all ; there are other considerations of great weight in favour of its adoption.

First. It is offered by the Government in a friendly

spirit, and will no doubt be carried out on as fair and honourable terms as the provisions of the statute will admit.

Second. Its adoption will be a great disappointment to our enemies, who will be no longer able to make use of the temporalities of the Church as a cause of dissension.

Third. The commutation separates us entirely from the Provincial Government; and till such separation take place it is clear from past experience that we can have no peace.

Fourth. This separation the Government most anxiously desires for its own sake, as well as ours, in order to put an end for ever to contention on Church matters in the colony.

Fifth. Were we to continue much longer dependants on the Government, as provided for in the 16th Victoria, cap. 21, we shall be felt to be a great drag on its energies, and a growing obstacle to public peace and order. Hence the Government would gradually become indifferent towards us; then cold; and, on a change of the administration, absolutely hostile—a result very dangerous and much to be deprecated.

In fine, under a fair management of the Commutation Fund the Church will not only be preserved in her present integrity, but her efficiency will be rapidly extended.

Nor will the readiness of the Clergy to give their indispensable and powerful assistance in securing these inestimable advantages fail to be duly appreciated, and to win for them the most precious of all boons, the lasting confidence and affection of their people.

I am, Reverend Sir,

Your affectionate brother,

JOHN TORONTO.

Toronto, Canada, 20th January 1855.

CHURCH SOCIETY, DIOCESE OF TORONTO.

A meeting of the Church Society, was held at the Society's Board Room, on Wednesday, the 10th inst.

Present—The Lord Bishop in the chair; the Revs. S. B. Ardagh, Dr. Beaven, D. E. Blake, E. Baldwin, Mich. Boomer, C. C. Brough, H. C. Cooper, B. Cronyn, W. S. Darling, J. G. Geddes, S. Givins, H. J. Grasett, Prof. Irving, Dr. Lett, J. W. Marsh, J. G. D. McKenzie, R. Mitchele, Dr. McMurray, F. L. Osler, H. B. Osler, Arthur Palmer, S. Ramsey, Alex. Sanson, R. Shanklin, Provost Whitaker, and the Secretary.

Messrs. Geo. W. Allan, J. Arnold, Dr. Bovell, Hon. H. J. Boulton, Hon. J. H. Cameron, John Crawford, Hon. P. B. DeBlaquiere, Henry DeBlaquiere, Edm. Deedes, Robt. Denison, C. Gamble, J. W. Gamble, W. Gamble, J. Hagarty, S. B. Harman, Sheriff Jarvis, W. Marsh, H. Mortimer, Sir J. B. Robinson, T. P. Robarts, H. Rowsell, Wm. M. Westmacott.

The following resolutions were adopted:-

Resolved, That the by-law and indenture, proposed by the Hon. J. H. Cameron, be adopted by this society. Carried unanimously.

Resolved, That the Secretary be authorised to affix the seal of the society to the covenants to be entered into with the clergymen commuting their salaries from the Clergy Reserves Fund, as the same may from time to time be signed by them.

On the recommendation of the Lord Bishop, it was unanimously

Resolved, That as the Hon. J. H. Cameron has shown so great an interest in the arrangement of the Clergy Commutation, it be suggested to the Clergy that he be named by them individually, in each power of attorney,

to receive the commutation money and arrange the terms of commutation with the government.

At the close of the meeting, the Rev. Rural Dean Palmer, seconded by the Hon. Sir John B. Robinson, moved that this meeting gratefully acknowledges the exertions and zeal of the Hon. J. H. Cameron, on all occasions where the interests of the church have been concerned, but more particularly at this crisis.

The following gentlemen were elected Trustees of the "Clergy Trust Fund."

The Lord Bishop of the Diocese.

The Ven. Archdeacon of York,	The Hon. P. B. DeBlaquiere,
The Rev. Rural Dean Cronyn,	Sir John B. Robinson,
The Rev. Rural Dean Blake,	Hon. J. H. Cameron,
The Rev. Rural Dean Fuller,	J. W. Gamble, Esq.
The Rev. Rural Dean Givins,	L. Lawrason, Esq.
The Rev. Rural Dean Osler,	T. Askew, Esq.
The Rev. Rural Dean Patton,	George Crawford, Esq.
The Rev. Rural Dean Palmer,	G. W. Allan, Esq.
The Rev. Wm. McMurray,	H. C. Baker, Esq.

A
C H A R G E;

DELIVERED TO THE
CLERGY OF THE DIOCESE OF TORONTO,
AT THE VISITATION,

ON
WEDNESDAY, APRIL 30, 1856,

BY
JOHN, LORD BISHOP OF TORONTO.

TORONTO:
HENRY ROWSELL, KING STREET.
1856.

HENRY ROWSELL, PRINTER, KING STREET, TORONTO.

A CHARGE, &c.

MY REVEREND BRETHREN,

It is now verging on three years since we last met in Visitation ; during which time our Lord and Master has continued us who are present in this, our state of trial—years of which we shall have to give an account to Him, and as to which even now it becomes us to examine our hearts and consciences, with the knowledge that God constantly sees us, and reads our most secret thoughts.

Short as this space of time appears, we have lost during its progress two of our brethren, who, I trust, have made a happy exchange from this world of sin and sorrow to a blessed immortality.

The Rev. William Greig, who was a Presbyter of the Episcopal Church of Scotland, and of good standing, came to this country about ten years ago. From the first he answered, in every respect, the strong recommendations of his Bishop, brethren and lay friends, which he brought with him. He constantly discharged his sacred duties in the most faithful and edifying manner, and with an earnestness and humility which proved that his heart was in his work. He was good-tempered, quiet, and inoffensive, and at the same time cheerful and not gloomy ; and, in truth, possessed an innocent and playful humour, when not in acute pain from disease, which delighted and won the friendship of all with whom he associated. It pleased God to try him with much

severe and long suffering, arising from a disorder which was, unhappily, found beyond the reach of any human remedy, and under which he sank at last.

Mr. Greig persevered in the regular discharge of his duties long after his body was too frail to answer the demands of his zealous and ardent mind. And when his Church (St. Paul's) was accidentally burnt, and it was thought that he would give way under the calamity, he seemed to revive and rise above it. He soothed his affliction with the hope of replacing his Church with a better and a worthier. Having this favourable and noble object in view, he overlooked his extreme feebleness, and for a time travelled round the Diocese for subscriptions, and gathered refreshment and consolation from his encouraging success. At length the weakness of the body could no longer contend with his ardent spirit—the hour of his departure arrived, and he fell asleep in the Lord.

We have also to bewail the loss of the Rev. John Reynolds Took, one of the most hopeful of my younger Clergy, at a moment when he was giving promise of a long course of useful labour in the Lord's vineyard. But God was pleased to order it otherwise, and to take him to himself in the prime of life, just as he was commencing the eighth year of his Ministry. The Rev. Mr. Took was noted for sincerity and warm-heartedness: he was at the same time active and charitable; faithful in the discharge of his clerical duties, and much esteemed by his people. I had formed so favourable an opinion of his ability and increasing usefulness, that I had sent him the choice of two Missions, (not knowing that he was sick)—each more favourable than Marysburgh; but it was too late; he had been called hence, and it is hoped to a far more blessed state of existence.

He leaves a beloved wife and several children to bewail his early departure, as well as many kind Christian friends, who will long hold him in affectionate remembrance.

The position of the Church in this Diocese is indeed singular, and perhaps without a parallel in the history of Christian Colonies.

The Legislature has declared by solemn enactment what it calls the separation of Church and State. This divorcement was coupled with the confiscation of her property,—saving the life interests of the present Incumbents, or the computed value thereof. It is not perhaps easy to define how much this strange enactment may or may not imply. If it was the intention of the Legislature to place the Church entirely free, and on a perfect equality with all other denominations of professing Christians, they have failed,—because the branch of the United Church of England and Ireland in Canada has connections with the Mother Church and the Constitution of the Empire which the Colonial authorities are incompetent to dissolve. And although the Imperial Government has so far sanctioned the proceedings of the Colonial Legislature, as to approve of the 16 Vic., cap. 21, the difficulties are not, and cannot be removed without further legislation, either by the Imperial Parliament or by that of the Colony, with the full consent of her Majesty's Government. Till the necessary steps for effecting this be taken, the Church remains in an anomalous condition, or rather in one of suffering. Nor can she return to that intimate and cordial intercourse with the Mother Church, which she has so long enjoyed, and desires ever to maintain. But, though we have been made independent as it were by violence, the act affects nothing more than our connection with the Colonial Government, and therefore we shall continue as faithfully as ever to acknowledge the Royal prerogative, so far as it can be applied to the Church in the Colonies; and we doubt not that when those antiquated laws by which we are fettered are no longer allowed to operate, the supremacy of the Crown will again be so exercised as to be gratefully felt,—and instead of impeding our healthy progress, will promote it in a wise and benevolent spirit.

The great work of religion is to govern the passions and

the will. It is from its very nature a restraint on all authority, unless purely and faithfully exercised, because it comes in the name of a Divine Law. To subdue, mortify and direct human nature is its great object. It is, therefore, always opposed to what is incorrectly called liberty, unless under its own guidance, and to arrange and accomplish this is the mission and hope of the Christian Church. This of necessity brings religion in contact with politics, for they are inseparable in the nature of man. Hence he that is loose in the one, will be loose in the other; and therefore those who reject religion and a salutary obedience to her commands, can never be good subjects, good citizens, nor good members of society. Our Church embodies in her ministrations the purest form of Christian doctrine; and, not content with demanding of her faithful members that they be good subjects, she aims at something far beyond this, even to make them fellow members with the saints and of the Household of God. If therefore we find many, apparently good men, proceeding to an extreme in politics, and fashioning their religion according to their fancy, and in all this think that they are doing God service, and seeking in this way to benefit their souls and bodies,—it arises from their neglect or ignorance of their real duty to God and of His holy law and ordinances, and of what is revealed in the Book of Life.

The prevailing spirit of the times is the casting off all authority, and substituting in its place, the widest diversity of opinions on all subjects, religious and social.

Now, surely this cannot be of God. It is true, He permits such wickedness to enter into men's hearts, that he may hereafter correct and purge them, and especially those of them who have been placed as partakers and dispensers of divine blessings which they have intercepted instead of conveying to those whom God had intended them, but they are not held guiltless.

It may be that we ourselves, my brethren, have been to blame—that while we ought to have stept forward boldly in

the strength of the Lord, and manfully defended the gifts which he had bestowed upon us, we sat with our hands folded in disgraceful repose, and looked at the threats of our enemies in fear, or with listless and aimless apathy. But although we may have, from want of zeal and energy, encouraged attacks on our Church, the motives of the assailants have been evil, and belong to anti-Christ instead of the Gospel. But let us not despond. The men who destroy religious institutions will themselves be deceived to their ruin. Some, no doubt, begin honestly, and are deluded into the belief that they are able to purify the society around them; but through want of patience, and prayer and a submissive spirit, they fall into constant murmuring and complaining; and being at length thoroughly corrupted, they become haters of the good which they had at first acknowledged, and at length sink into reprobates, despising God and His Christ, and so perish for ever.

In the meantime, it becomes our duty strenuously to uphold and strengthen whatever there is yet left of God's spiritual and temporal heritage in the colony—nor to be deceived because those who, under the pretence of reform, put forth their sacrilegious hands to pull down the Ark of God, are for a time prosperous and successful, that it will always be so.

Even should we be unable to stay the torrent of destruction, let us at least discountenance its promoters, and not come into their secrets. It is our privilege, as it ought to be our firm resolve, to remain true to the Church of our Fathers in her temporal, as well as her spiritual concerns, even when there is no possibility, humanly speaking, that we can prevail. We can wait for deliverance, as the Jews did, in God's good time. There is yet true light in the country, and it is our duty to cherish it into active life. That many of our public men are careless of the true interests of Christianity, and inflict upon us one injury after another, the few past years more than testify. When we address them for justice, they postpone from time to time to grant claims which they

are ashamed directly to refuse, till the matter loses interest or becomes impracticable, or falls into the hands of men still more indifferent. Even the common measure of civility is sometimes wanting; and we are repelled and accused of mixing up public affairs with religious, as if we and our affairs had nothing to do with religion. Are we not citizens and subjects, and amenable to the laws? Is the discharge of our various duties to society of no value; and are we to sit still and say nothing, while our dearest rights are invaded? That the word Politics may be used in a bad sense we readily admit, but religion has nothing to do with anything bad; and the politics which religion employs are for the promotion of human happiness in the most extensive range.

In all things there is a right and wrong, and it is not a matter of indifference which side a man takes, for all of us will be judged hereafter for the side we take. Men doubtless act in general from mixed motives, and therefore they are not all at once in fearful peril; but the avowed doctrine of the day is, that religion has nothing to do with public affairs—a doctrine which can never be true while God governs the world and rules over all things, human and divine. And although we may submit to injustice for Christ's sake, yet we are not called upon to be entirely passive under repeated injury. The gospel indeed restrains rash and rigorous resentment; yet, where the honor of the divine law is concerned, it fully warrants the salutary restraint of offences and injuries, and prevents their repetition by various degrees of punishment. St. Paul wrote against his enemies, and pleaded against his accusers. Our Lord vindicated his doctrine and conduct against the rancorous calumnies and malignant violence of the Scribes and Pharisees. The breach of unity and Godly love is with those who attack our Church and her doctrines, and not with those who are compelled to defend them.

It is not, however, from the operation of antiquated legislation that we have much to fear, because it will soon be

swept away. But it is from other more extensive and vital causes that our sacred interests are at peril. There is at present an unexampled activity and life in what is called the religious world, which seems, I lament to say, rushing towards evil, rather than to good, and which it becomes all wise and truthful men to exert themselves to regulate and direct into the true path. For although we are but a small branch of the Catholic Church, yet as a portion of the Church of England, the bulwark of Protestantism, it will be expected of us not to sit idle and in apathy, merely to contemplate at a distance this spirit of life and activity. We must meet it with boldness, and endeavour with all our might to bring it under the guidance of that wisdom which is from above, and with zeal and confidence in God's assistance, direct and mould it to the advancement of the gospel. This religious movement, as it respects this Province, is of a peculiar character, and has operated in a way very different from what it does in most other places. The population of Canada may be said to be nearly equally divided between Protestants and Roman Catholics. By the last census the difference in favor of the former being something less than fifty thousand, but rapidly increasing.

Now, it might have been expected, that in the presence of so formidable a front as the Roman Catholics present, our fellow Protestants would have rallied around the Church for the maintenance of the principles of the Reformation. But since the union of the Provinces dissenters as well as Roman Catholics, have been united as our enemies; and however much they differ from each other, they are at all times ready to forget such differences for the purpose of doing us an injury.

In England the majority of the dissenters have in times of peril acted very differently from what they do here, and have not hesitated to acknowledge that they felt the Church of England to be the most prominent and illustrious of all the Protestant Churches, and they have readily admitted that her

martyrs' liturgy, her articles, and the profound learning and writings of her ministers, have given witness to the truth, such as no other Protestant Church can produce.

Her founders sought not to innovate, but to reform. They were too pious and wise to be carried away by that improvident recklessness which rejects the good, because accompanied with some transient or accidental evil; nor did they cast away the truth of the primitive Church, but separated from it the dross of later times. And thus they held fast the foundation laid by the Apostles and Prophets, and to this we continue faithfully to adhere. The pure gospel has now been the teaching of our Church for three centuries. The Scriptures are free and open to all,—her ministrations are clear and easy to comprehend—she has no novelites or recent institutions to justify or explain—her truth and order, which she exhibits in all her services in every part of the world, are as old as the days of the apostles.

The population of this country presents two aspects—political and religious. With the latter we shall deal by and by; but at present we confine ourselves to the former. And here, we remark, that the crusade against the property of the Church of England has from the first been purely selfish and political, and has been pursued in a spirit of the utmost virulence. In fact violence and turbulence were the only weapons, for there could be no license to commit sacrilege either from law or equity. The great majority of those who desired to destroy the property of the Church had come into the country long after it had been set apart for religious purposes by the Crown and Parliament of Great Britain, by virtue of their indisputable right, and could urge no claim whatever to any share, by gift or distribution. It was natural for the Crown and Parliament, while they respected and guaranteed the far more ample possessions of the Roman Catholic clergy, to grant a like provision also for the sustenance of a Protestant clergy, so that both properties might stand upon the same title. And being thus granted and

disposed of, they could not be resumed, even by the donors, without manifest injustice ; much less applied to secular purposes. Under these circumstances it might have been expected that the Roman Catholics would, from principle, have abstained from any interference ; but the course they have pursued has been quite the contrary. They have proceeded hand in hand with our enemies in every measure that has been taken against us, and by thus acting, have laid the foundation at some future time for a larger series of bitter dissensions than has yet been seen in Canada. It was their duty and interest to aid in preserving to the Church of England her vested rights. No Roman Catholic can be so obtuse as not to read in the fearful denunciation—"Secularization of the Clergy Reserves"—temporary forbearance to the Roman Catholic Church and future proscription.

The crusade against the temporalities of our Church still continues, with increased virulence. Lord Seaton, towards the close of 1835, established 57 Rectories for the benefit of the Church, but only 44 were completed before his departure. Each Rectory was endowed with Crown Lands to the extent of about 400 acres. These lands consisted chiefly of lots which had been selected for the purpose at a very early period, or at the original surveying of the township in which they were situated. The lands so disposed of amount to 17368 acres, which, at the time they were devoted to this pious object, might have been purchased at about one shilling per acre, or at less than one thousand pounds currency. Moreover, the lands having been long in possession of the Church, are, in many of the Rectories, much improved by the Incumbents and Congregations, and on some of them valuable and extensive buildings have been erected. So iniquitous did the attack on the Rectories appear when first made, that the following resolution passed the House of Assembly in 1837, three years before the union, by a majority of 18, being 38 to 20.

Resolved, That this House regards as inviolable the

rights acquired under the patents by which Rectories have been endowed, and cannot therefore either invite or sanction any interference with the rights thus established; and as an impression seems to prevail that Rectories so established are entitled to enjoy and exercise general and exclusive spiritual and ecclesiastical power, and it is expedient to remove all grounds of fear and apprehension on this head, an humble address be presented to His Majesty, praying in earnest and strong, but in respectful language, that His Majesty will be graciously pleased to convey to the Imperial Parliament the anxious desire of the House in behalf of the great body of the people of this Province, that, as the Provincial Legislature is restrained from legislating on the subject, except under peculiar and embarrassing circumstances, an act of the Imperial Parliament may be passed in plain and explicit terms, that the establishment and endowment of Rectories in this Province shall not be construed to confer any right to exercise any ecclesiastical or spiritual power whatever, except over the members of the Church of England."

So much, to shew the animus of both Dissenters and Roman Catholics in regard to our Church, as respects her temporalities. Nor have we any reason to believe that they are less hostile to our religious principles. But we now turn to a worse foe than either Dissent or Romanism, which is rapidly approaching.

MODERN INFIDELITY.

By this worse foe we mean open infidelity; and as it is most important that the eyes of all, and especially of the Clergy, should be opened to the real existence of such a danger, and its actual presence among us, I feel it my duty to notice it on this solemn occasion.

You are aware that movements are going on in Europe, as well as in America, avowedly for the destruction of Christi-

anity, and that among many the very idea of Divine and human authority is disappearing. Indeed the contest between Atheism, in its various forms, and the Christian faith has already commenced. Take a few quotations from authors said to be popular and in extensive circulation: "What is religion," says one, "but another feature of romance, with its wonders upon wonders—its hopes—its terrors—its fictions? And to believe that it is all true—that the prophecies, the miracles, the morals, &c., &c.—and yet to sweep away these ideas and clear the ground, how sad it seems—how blank the place where they were. It is hard for reason and for history to struggle against such romance as this—to throw off the glorious promises, and to awake to common life."

They tell us "That the mind of man, the instincts of animals, the sympathies, so to speak, of plants, and the properties of stones, are results of material development; that development itself being the result of the properties of matter, and the inherent cause or principle, which is the basis of matter."

"I do not say," exclaims another, "that there is no God, but that it is extravagant and irreverent to imagine that cause a Person. I cannot believe in a God as implied in the idea of a Creator and a Creation, nor can I believe in an beginning or end in the operations of nature. The operations in nature or of nature are eternal and immutable."

"Is there nothing in that Faith which seeks for happiness out of itself in the happiness of others, and the glories of nature—content, that in death the sense of personality shall pass away, and you shall be as you were before you were—in a sleep for evermore."

"The human being, a mystery considered as an individual, becomes a simple and natural phenomenon when considered in the mass; and morals—that part of the system of things which seemed least under natural regulation or law—are thoroughly ascertained to be as wholly so, as the arrangement of the heavenly bodies," &c. &c.

But infidelity is not merely a denial or negative : it seeks to embody itself into an actual system, as the writers of the works from which we have quoted have actually done. Some even deny their unbelief, and call themselves rational Christians. To effect this, all the doctrines peculiar to the Gospel are carefully weeded out : hence, the Nature they worship knows none of them. She has no redemption from sin—no gift of divine grace—no danger from the tempter—no priesthood, no sacraments—in a word, she has not one of those things to which salvation is promised.

Such infidelity is no longer confined to the closets of philosophers, as in former times, but threatens to become more and more general among our people. It already forms the subject of a portion of our periodical literature ; and, what is worse, the Church is not entirely free from the contagion. Nor are some of our valuable social institutions altogether untainted by this moral leprosy. Their abettors are presumptuous and daring—exalting themselves against all that is called God, while in works they deny him. Upon the young and unwary they too often exert a fatal influence. Such are easily inveigled by the wiles of sophistry, and disturbed and distracted in their minds with impious doubts, even when not totally lost. To such persons the Apostle's salutary admonition is most needful, lest they be spoiled or led astray through philosophy and vain deceit ; for if they walk in the steps of such men as deny both the Father and the Son, they are no longer the followers of Christ. To what but to the increasing influence of infidel principles are we to attribute the material education now so much the fashion among us—the banishment of the Bible from our schools and families—and the avowed attempts to desecrate the Sabbath ?

EDUCATION.

The system of education established in Upper Canada seems, at first sight, to have something very favorable in its general aspect. It proceeds upon the principle, that the

great, and indeed the first object of education is to give men and women such instruction as shall serve the purpose of their temporal advancement in the present life, and shall enable them to pursue with efficiency any calling to which they may turn their attention. And so far as it furnishes the tools and instruments best adapted for the advancement of the scholars in the arena of social competition, it promises a fair measure of success. Religious subjects are not allowed to interfere with any of its arrangements, nor is the necessity of adopting any distinct religious teaching admitted. On the contrary, to avoid all such difficulties, the Gordian knot is cut, and the process of instruction is almost entirely secular, and confined to that description of knowledge of the practical utility of which there can be no doubt; and Christianity and its doctrines are left to be dealt with by every one according to his pleasure.

This I believe to be a fair representation of the teaching of common schools in Upper Canada. The system has assumed great dimensions, and no labour or expense is spared to promote its efficiency.

On referring to the Chief Superintendent's Report for 1854, I find the number of schools to be 3,244, being an increase of 243 upon 1851. The schools in which the Holy Scriptures are to any extent used may be taken at two-thirds of the whole number, as there appears only a trifling difference since 1851,—showing that of the 3,244 common schools in Upper Canada in 1854, two-thirds (2163) read the Bible, and one-third (1081) did not.

One new feature, which I consider of great value, and for which I believe we are altogether indebted to the able Superintendent, deserves special notice: it is the introduction of daily prayers. We find that 454 schools, or about one-seventh of the whole number, open and close with prayer. This is an important step in the right direction, and only requires a reasonable extension to render the system in its interior, as it is already in its exterior, nearly complete.

But till it receives this necessary extension, the whole system, in a religious and spiritual view, may be considered almost entirely dead.

I do not say that this is the opinion of the Rev. Dr. Ryerson, who no doubt believes his system very nearly perfect; and so far as he is concerned, I am one of those who appreciate very highly his exertions, his unwearied assiduity, and his administrative capacity. I am also most willing to admit that he has carried out the meagre provisions of the several enactments that have any leaning to religion, as far as seems consistent with a just interpretation of the law. But with all this, I am fully convinced that the whole system of education over which he presides is rotten to the core, and that its tendency is to produce general unbelief. For surely the cold and scanty recognition of the Gospel which we have noticed, and the partial reading of the Scriptures in a portion of the schools, merely by sufferance, and the permitting prayer at the opening and closing of one-seventh only of their number, will be found quite insufficient to prevent this unhappy result. Much more is required to cherish and bring forth the fruits of true religion. How so many able and good men continue so long to support such a system, may not be easily accounted for. But it may in a great measure arise from hearing assertions constantly made that its basis is Christianity,—assertions which a thorough and earnest examination would prove utterly fallacious. In the meantime, I conscientiously feel that such men, however good their intentions, are labouring under an unhappy delusion, which nothing short of a thorough knowledge of the Scriptures can remove.

If the children are confined to arithmetic, geography, algebra, &c., while religion, as matter of instruction, is never introduced, it is absurd to affirm that under such arrangements you are giving them education. Education requires much more: it is to give your pupils a moral training favorable to the good order of society, to the performance of their duties to God and man, and to become useful to them here and hereafter.

Now this cannot be done separate from the Christian religion. At page 14 of the Common Schools' Report for 1854, we have the sum of the religious instruction ever given in these seminaries: "In each school the teacher should exert his best endeavours, both by example and precept, to impress upon the minds of all children and youth committed to his care and instruction the principles of piety, justice, and a sacred regard to truth; love to their country, humanity, and universal benevolence; sobriety, industry, frugality, chastity, moderation, temperance, and those other virtues which are the ornament of society, and on which a free constitution of government is founded," &c.

Now, it so happens that these very same words (which the Council of Public Instruction for Upper Canada quotes from an avowed Unitarian source) are literally copied by Lord John Russell in his speech before Parliament on the 6th of March last, when introducing his resolution on Education. And what comment does his lordship make upon them? "It is obvious," says he, "that so far as these words are concerned, they might have been enacted by the Senate of Rome before the introduction of Christianity, for there is nothing in the words which bear the mark of any distinct Christian character."

After admitting that many eminent men were in favour of the Secular System, and who think that to attend the Public School during the week and afterwards receiving on the Lord's Day distinct religious instruction, either at Sunday-school or at home, children may be brought up good Christians, his lordship adds, that those favourable reports are nevertheless called in question: and while offering no opinion of his own, he says, with regard to our own country, there are great authorities against it, and there is a strong public sentiment which would not approve the enactment of such a system. He quotes two authorities only, that he might not be tedious—Dr. Arnald and the Rev. Mr. Cook. Dr. Arnald says, "the moment you touch on what alone is

education—viz., the forming of the moral principles and habits of men—neutrality is impossible. It would be very possible if Christianity consisted really in a set of theoretical truths, as many seem to fancy; but it is not possible, inasmuch as it claims to be the paramount arbiter of all our moral judgments; and he who judges of good and evil, right and wrong, without reference to its authority, virtually denies it.”

This opinion of Dr. Arnald is confirmed by the Rev. Mr. Cook, a gentleman of great experience and intelligence:—
 “I have confined my observations hitherto to the secular aspect of school studies, because objections are generally made by persons who believe that the time of children in our National Schools is absorbed by the Church Catechism and unintelligent reading of the Old and New Testaments. But I do feel bold once more to record an opinion deliberately formed, and confirmed by a long and minute acquaintance with the working of elementary schools, that, the one great influence which has elevated and developed the intelligence of those children—which has given clearness and accuracy to their perceptions—which has moulded their judgments, exercised their reason and expanded their imagination—has been the careful, daily and uninterrupted study of the Word of God. The religious instruction of our best schools is of an excellence which has never been rivalled in any system of National Education, and which can be appreciated only by those who have had opportunities, both of constantly examining the children under instruction, and of watching the effects of that teaching upon their conduct in after life.

“I know many young men and women who are now doing their duty heartily and faithfully in their appointed sphere of action, who gratefully attribute the measure of success which has rewarded their exertions to the impressions, instructions and habits, acquired in our National Schools.”

His Lordship then asks, whether will you have Schools confined to those secular objects to which I have adverted, or whether you will introduce into them moral instruction;

and concludes with rejecting Secular Schools, because every body requires more than they can give, and introducing the Holy Scriptures. Now, I firmly believe, notwithstanding the apparent acquiescence in the system of Schools established in this Province, that the general feeling here is the same as in England, and that most parents consider any plan of education imperfect which does not instruct their children in their duty, both to God and man, on a Christian foundation.

Fortunately, this system, vicious as it is at present, may be very easily amended, and without losing a particle of its value, may be made to supply with efficiency all that is wanting.

1st. Let Separate Schools be admitted in all villages, towns and cities, when required, and let the same privilege be extended to the country, whenever the population warrants their introduction.

2nd. Till this regulation take effect, let it be provided that all Public Schools whatever be opened and closed with prayer, and a portion of the Holy Bible be daily read; and farther, that the Lord's Prayer, the Apostle's Creed, and the Ten Commandments, be regularly taught in every such School; provided, nevertheless, that no child be compelled to receive religious instruction, or attend any religious worship, to which his or her parents shall, on conscientious grounds, object.

These simple provisions would interfere with nothing of importance that exists in the present system, nor in any way disturb its elaborate machinery, which would apply, as well as it does now, to every exigency that might occur. All the different denominations which desired it would have their Separate Schools, and could arrange, according to their particular views, the religious instruction of their children. Hence all the heartburnings that at present exist would be removed. Nine-tenths of the Protestant, and all the Roman Catholic population, would be satisfied; and throughout the country, where the thinness of the settlers prevented the

establishment of Separate Schools, the inhabitants would rest content under the second provision, till they were able to support them.

Before passing from this important subject, there are two or three points in which we, the ministers of religion, are especially interested, and to which I therefore request your serious attention.

We must not wait for the adoption of these amendments to our system of Education. Thankful shall we be for them when obtained. But in the meantime, we must redouble our exertions to protect our flock, and especially our children and youth, by increasing the number of our Sunday Schools. You ought to have one at each of your Stations. The difficulty to find teachers, I know from experience, to be great; but I likewise know that in most cases, it may be overcome by activity and kindness. In most places we shall find, by a diligent search, sober and pious individuals, willing, under your occasional assistance, advice and encouragement, to undertake the labour. If sincere in the work, they will soon become themselves anxiously alive to the progress of their classes, and begin soon to discover that their regular attendance is rather a pleasure than a toil.

Great care must also be taken as to the manner and value of the instruction imparted.

You must not be content with merely teaching the articles of faith and forms of devotion. These can be very soon learned by the children; but without a tender and minute explanation, they do not reach the heart.

Young persons taught in this way are apt to consider themselves possessed of religion, when it has as yet no sure foundation; and finding that it does not enable them to withstand temptation, nor when they have sinned, does it excite a lively remorse and repentance, they infer that it is useless, and become indifferent. Hence, when assailed by wicked companions, they easily fall into transgression. Again, when they find themselves defenceless against ordinary cavils, and

feel surprised at their inability to answer them, instead of seeking more correct information, they too frequently fall into corrupt unbelief, which they discover to be more acceptable to their passions and a solace to their ignorance.

In imparting religious knowledge, every portion should be patiently and thoroughly explained as we proceed. This, no doubt, requires natural ability in the teacher; some acquaintance with sacred and profane history, and a readiness to illustrate what he is inculcating, with apt examples from the Bible and other sources. But in all this they will find encouragement from you; and, with the help of a few well chosen books, to which you can direct them, they will rapidly acquire the knowledge necessary to enable them to dispense it with satisfaction to their Scholars. Your teachers, while instructing others, will rapidly advance in learning themselves, not merely intellectually, but morally; and after a time they will become more patient and forbearing—more cheerful under labour; and at the same time firmer and more just in their decisions.

The teachers receive great encouragement when the minister catechises in public. It is the mode of instruction which was universal in the first ages of the Church, nor is it long since it was general in our own. It was sadly neglected during the latter part of the last century, and the early part of this; but it has of late years revived, and is extending on every side, and may be considered one of the most healthy signs of the times. Such public catechising not only benefits the children themselves, but confers a blessing upon all present, and is peculiarly interesting to the teachers, and more especially when you can induce them to ask you to explain any difficulties that come in their way, and encourage them also to question their own hearts as to the progress they are making in the spiritual life.

There are times when all clergymen of a serious and reflecting character feel painfully dissatisfied at the little intercourse which has been kept up between themselves and

those of their flock, whom they have prepared for confirmation.

The intimate acquaintance which grows up between the pastor and his youthful parishioners during the preparation for this holy rite naturally produces confidence and good feeling, and is commonly attended with many acts of kindness and affection,—but all seems dissolved and gone when the Bishop departs. Not perhaps always, because the first Communion in many well-ordered parishes soon follows and keeps up the endearing connexion. But in general, the confirmed are to a great degree lost sight of, and the tender influence which the clergyman had acquired is gradually loosened, till it altogether disappears. Now there seems no better plan for continuing this salutary influence and strengthening the moral habits which may have been commenced, than that of establishing occasional meetings with the confirmed, perhaps once a week, or even once a month, to converse on religious subjects. Such meetings may, by a judicious clergyman, be turned to infinite advantage. It is the father meeting his children, and instructing them as their parent,—conversing with them indulgently and frankly, and encouraging them to impart their difficulties, their hopes, and their fears, that they may be counselled and directed. He can suggest such books as may be most profitable for them to read, and, as occasions offer, he can point out the pernicious tendency of promiscuous reading, and the errors of such popular publications of the day as come in their way. Such intercourse begets confidence, and in time friendship,—and may, under a wise guidance, be made exceedingly pleasant and salutary, while it extends the influence of the pastor over many minds who will be prepared to assist him in promoting schemes of benevolence and good-will throughout the parish and neighbourhood.

The progress of human knowledge can never be arrested, nor, when rightly understood, is it opposed to Divine law. They are not rivals or enemies, but in the closest agreement,

for they both come from God. The written Word and the unwritten page of nature equally manifest His power and glory, and both are essential to social improvement. The Gospel of Salvation and of human knowledge join hand in hand in promoting the moral and mental amelioration of our fallen race.

Let, then, the good Angel of the Lord preside over all our educational institutions, with the Bible in his right hand and the volume of human knowledge in his left.

THE BIBLE.

One of the steps in the progress of infidelity is to banish the Holy Scriptures from the Common Schools—wholly if possible, or partially when a full interdiction cannot be effected. Now, the dissemination of the Scriptures has been justly called the bulwark of the Reformation, and it is pleasing to reflect that in no age of the Church since that period has this been more warmly felt, and more strenuously carried out than during the last fifty years.

Nevertheless, we find in this Diocese that in more than 1081 schools the Bible has not yet been introduced ; but, on the other hand, we have the satisfaction to announce that public opinion has compelled its adoption in 2163,—that is, in two-thirds of the Common Schools ; and we are encouraged to believe that in a short time the same happy influence will not leave one single school unprovided.

“The Bible, or the Holy Scriptures,” says Sir William Jones, “contain, independently of a Divine origin, more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains of poetry and eloquence, than can be collected within the same compass from all other books that were ever composed in any age or in any language.”

Henry Hallam, the son of the historian of the middle ages,—a youth of great promise, who was soon removed to a brighter

world—was accustomed to say that “the Bible fits into every fold of the human heart. I am a man, and I believe it to be God’s book because it is man’s book. I am determined to receive the Bible as Divinely authorised, and the scheme of human and Divine things which it contains as essentially true.”

And how enlightened and rational was the conduct of good King George III; and how noble his saying, that he hoped to see the day when every poor child in his dominions should be able to read the Bible. This day may be said to have come. The Bible is to be found in almost every religious family in Protestant Christendom. Its principles are leavening the human mind through the vast circle of civilization. The Holy Bible gives the history of our race from the Creation to the present day, and in its prophecies continues that history to the end of time. The Bible connects all parts of man’s history together from the beginning, and at every step points out that there is a God who reigneth, and whose moral government directeth all things in heaven and on earth. It brings prominently before us the Church and the world, which, though consisting of the same human beings, exhibit two societies as distinct from each other, as if each of the parties composing them were of different natures. Now, what are we to say to those who ignore this inestimable book? Even as a source of knowledge, it is most precious. Are we anxious to know whence we are and whither we are going, where shall we seek for information but from the Bible. What is Rousseau compelled to say, though unhappily an infidel—“The majesty of the Scriptures strikes me with astonishment, and the sanctity of the Gospel addresses itself to my heart.” It is the source of all sound literature. In no other book is our written tongue found so pure and so elegant—hence it has remained the standard of the language of England and of her Faith for more than three hundred years.

The Old and New Testament, in all their fulness, bring be-

fore us in every age, the principles and progress of moral improvement—in which all our duties and virtues are prescribed—rising in a series, ever ascending till consummated in Heaven. It brings before us the Kingdom of Heaven upon earth, with all the struggles required for its extension and establishment, and all the sublime and holy relations which take place between man and his Maker, and between man and man. Its teaching, as may be seen in our Lord's Sermons, is so beautiful and simple that it can be understood even in early infancy, and becomes more and more applicable to our wishes, wants and necessities to the end of our lives. It directs us to our Father in Heaven, who looks on all his creatures with love and compassion, and teaches us to regard him with all those sentiments of filial boldness which good children feel towards a kind and benevolent Parent. It invites us to address Him with deep and unfeigned reverence and confidence, and to worship Him in spirit and in truth. Again, as children of the same Father in Heaven through Christ, and united to one another by one Lord, one Faith, one Baptism, one God and Father of all, who is above all and in us all, we acquire the most noble and endearing affections, which not only purify our hearts, but all our social relations and institutions. In the view of Christ and of God, as represented in Holy Scripture, there can be no peculiar people on earth. All are called to become the disciples of Christ and the children of God, and to be at length gathered into one fold.

This sublime doctrine of the Bible largely unfolds. Hence it follows that the contempt and hostility with which different nations treat each other will gradually disappear, as the knowledge and influence of the Bible extends, and as its blessed spirit pervades the minds and hearts of all. Then will our kindly charities be fostered in private and public life. Enemies will forgive as they hope to be forgiven ; and every human being, whatever his position or difference in colour, habits, and condition, will be at once regarded as the child of

the same Father, and an heir with ourselves of a blessed immortality.

This future and higher state which the Bible, and the Bible alone, opens to our view, is most glorious and ennobling. Rising in knowledge, our powers and capacities shall expand. Perfect freedom will be given us from all low and sinful propensities. Communion with beings of far more exalted and purer natures will be ours, and we shall enjoy a progressive felicity, which shall never have an end.

Beholding all this infinitely more in vision than in sight, well might the blessed Apostle explain—"O Death, where is thy Sting. O Grave, where is thy Victory. Thanks be to God, who giveth us the Victory, through our Our Lord Jesus Christ."

Such is the book ; full of the most precious knowledge—historical, moral, and religious,—the book which unites us with our God and Saviour, and which in the hour of darkness and distress consoles millions and millions of our fellow creatures. Such is the book which infidels are seeking to repudiate and destroy. Not all the books on earth would compensate the loss of the Bible to mankind ; for it is the Bible, and the Bible alone, that points the way to the mansions where God in Christ for ever reigneth.

THE LORD'S DAY.

The adversaries of religion have been so successful in their assaults upon the Bible, both in Great Britain and America, that they are proceeding to undermine the sanctity of the Lord's Day. Now, precious as the Bible is, beyond any human calculation, it would be deprived of half its value were it not embodied in our Sunday services, and made the substance and foundation of our public worship and private devotions.

But, as usual, our opponents proceed stealthily. They merely propose, as a beginning, that it would promote the

moral and intellectual improvement of the working classes if the collections of natural history and of art in the British Museum and National Gallery were open to the public inspection after morning service on Sunday. The same privilege, as a natural consequence, would be extended to every city, town and village where any such institutions are established. Now, although this may appear a very little matter to the cursory observer, we ought to be peculiarly and severely jealous of admitting anything that might have the smallest tendency to weaken the religious basis on which the Sabbath rests, and which might ultimately lead to its desecration. There is nothing more to be feared than such admissions. They may be almost imperceptible at first, but their poison advances by slow degrees, till the corruption becomes general, and the institution is destroyed. What would such a resolution naturally lead to, should it become the law of the British Empire? First, to the opening of theatres and every place of public amusement, now only permitted during the week. Then, to commence trading; and thus, by degrees, to the total desecration of the Sabbath Day.

Those who are in favour of this pernicious relaxation nevertheless appear full of pity and tenderness for the labouring portion of the community, and anxious that they should enjoy open fields and fresh air, after having been pent up all the week in the pestilent atmosphere of their factories or their miserable and squalid dwellings. How much more to the purpose were they to urge upon the Legislature the duty of considering in a favorable spirit the just claims of labour, so that the poor might enjoy a second day in the week, or at least the half of one, without either diminishing their wages or intruding upon their Sabbaths, and thus acquire some leizure to enjoy the recreations offered them, or rather others more fitted to their condition and moral progress.

Instead of giving, they take away half the poor man's blessing, and when he asks for bread, they give him a stone.

Were not the subject so very serious and important, the

equivalent offered to the poorer classes for the loss of half their Sabbath might be dwelt upon as exquisitely ludicrous. They are to go to the museum to admire the remains of antediluvian animals, volcanic rocks, geological strata and decayed fossils ; or to the zoological and botanical gardens, to muse upon the wild beasts and the vegetable kingdom.

Not that such things are wrong in their place, or unworthy of the attention of the learned and the curious, who have leisure. But to say that the masses would receive any moral benefit from such spectacles, seems to indicate a strange ignorance of human nature. But happily the people themselves repudiate such trifling with their best feelings, and manifest throughout the whole country something like an instinctive horror at the injudicious attempt to deprive them of one of their most valuable privileges.

I am certainly no advocate for the severe rigour of the Jewish Sabbath, but I am the friend and advocate of a devotional Sabbath—a day so regulated as to detach the mind from earth to heaven—a day which withdraws our thoughts from our secular and material interests to those of eternity—a day which brings us more immediately into the presence of our God in the performance of our religious services ; and the sweet feelings, holy thoughts and high resolves which these services engender, refresh the body as well as the soul, and this in a far greater degree than the mere abstinence from daily labour can of itself effect.

The Sabbath ought not to be made so gloomy and repulsive as to admit of no sort of recreation ; nor must there be an overstrained indulgence even in devotional exercises and duties. All attempts to continue such services throughout the whole day must fail, because tasking human nature beyond its powers, which are unable to maintain for any length of time an intensity of moral and religious feeling. And indeed no piety can be acceptable to God which is not cheerful and improving to all the kindly feelings of our nature.

God delights in mercy more than in sacrifice, and our Saviour declares that the Sabbath was made for man, and not man for the Sabbath, and that it is lawful to do good on the Sabbath day.

And here it may be observed that there are many exercises, though not strictly devotional, which are yet in most beautiful harmony with that state of mind which enlightened devotion imposes, and by which the hours of the Sabbath not employed in public worship and domestic duties may be occupied, not only to maintain its sanctity, but to render it an occasion of delightful satisfaction.

Thus everything which binds us more strongly to our fellow creatures, and strengthens our natural love of our relations; everything which enables us to do good to the distressed, the young and the ignorant, or generally promote good will among men, gives refreshment and additional interests to the hours of the Sabbath.

In general, we best fulfil the purpose of the Sabbath, by devoting a suitable portion of the day to public and private devotion, and yet so employ the remainder of our time as to intermingle with these devotional exercises and duties such relaxation as, without partaking of the nature or character of business, have the best tendency to awaken in the mind all those soft and grateful emotions which bind us more strongly and willingly both to the Giver of all good, and to the interests of those with whom we are connected.

By spending the Sabbath in this way, we render it not a day of gloom, but of pure enjoyment.

In fine, the Sabbath should be so kept as to advance our preparation for heaven, while it affords a foretaste of celestial occupations and happiness. But whatever disqualifies us for pious meditation, or interferes with public worship or domestic instruction; whatever unfits us for its sacred duties, and tends to counteract, or rather not to promote the growth of spiritual affection, is inconsistent with this holy institution; goes to defeat its most important purposes, and is injurious to our

best interests. Hence, it becomes our duty to resist to the utmost of our power the slightest approaches towards the desecration of the Lord's Day.

PROGRESS OF THE CHURCH.

The progress of the Church depends, under God, entirely on ourselves. If we discharge our duty in humble dependence upon our blessed Lord, nothing can keep her back ; but if we are cold and indifferent, and fall out among ourselves by the way, instead of advancing, she will wither and decay. Never let us forget for a moment our great responsibility, or leave anything undone which devoted affection can suggest, to preserve our Church and people from the dangerous encroachments of Rome on the one hand, and the frightful errors of Dissent on the other. We are seemingly a little band, surrounded by numerous and powerful adversaries ; but as we hold the truth, let us dispense it in righteousness, and not withhold spiritual sustenance from our people, or discourage them from bearing their part in the defence of the Church of their Redeemer. Be not careless or indifferent in your manner of performing divine offices, but shew that your heart is in them, and then they will reach the hearts of your congregation. Let the ministrations of the sacraments be duly and reverently performed ; and if you find your people negligent in their attendance, and disposed to undervalue their privileges, endeavour by meek persuasion to convince them of their spiritual importance, and win them back to the habits and feelings of former times. Be not ashamed to bring the Church prominently forward in her spiritual and sacramental character as the body of Christ and the dispenser of His word and ordinances ; for you have solemnly promised so to present her in all her fulness, principles, claims and privileges as the kingdom of heaven upon earth. Let her teaching and holy practice be systematically offered to your people,

with impressive explanations, that they may be able to give a reason for the faith that is in them, and be no longer surprised or confounded at the cavils of her enemies.

In the decent and regular discharge of your ministrations, beware of giving an exaggerated or undue importance to externals. If anything be wanting or deficient, gradually approach nearer and nearer to the system prescribed by the Prayer Book; and if you proceed with a frank and honest discretion, there will soon appear among your congregations a great increase of piety, devotion and charity. Do nothing harshly or unadvisedly; and should you be driven into controversy, direct your studies to the subjects, and, after careful preparation and in a Godly spirit, deliver the result. Condemn not without anxiously reading and making yourself thoroughly acquainted with the real opinions of those you contend with. This is absolutely necessary in any controversy, and particularly with Rome. In such you must be at special pains to arm yourself with the soundest weapons of defence. Here, weak argument, incorrect statements, and hasty conclusions, will only bring you to shame. They are skilful controversialists, and desire nothing better than an antagonist, whose notions of Popery are gathered from the flimsy declamations of popular orators at the public meetings of the day. Do not suppose that the Romish Church is only a medley of fooleries and blasphemies; nor expect to cry it down as if it were feeble and had nothing to urge in its defence. Those who think so can have no adequate conception of so corrupt and wonderful a system.

If Romanism contained nothing more deep and true,—nothing more subtilely adapted to the cravings of man's heart than that which such silly opponents recognise, it would not be the formidable enemy that we find it. And as there are few of its doctrinal corruptions which are not attached to some original truth, the result of such indiscriminating assaults is, that one class of inquirers is hurried on to reject the truth and the corruption together,—and another is driven

by an indignant revulsion of feeling to cling to the overgrowth of error, as well as to the root which it encumbers.

In fact, the formidable character of Romanism arises from this very possession of much truth ; for with this it deceives, offering the primitive verity to the eye, and giving the modern corruption into the hand. Moreover, by the late invention of the doctrine of Development, it can from time to time furnish new doctrines at pleasure ; one instance of which—the Immaculate Conception—is of recent occurrence. In this, however, Rome seems to have forgotten her usual caution, for in the Book of Revelation there are no novelties. It came as pure and perfect from heaven as God intended it. Accordingly, the most awful anathemas are pronounced upon those who add thereto, or diminish therefrom. Thus Moses, in the 2nd verse of the fourth chapter of the Book of Deuteronomy, says, “Ye shall not add unto the Word which I command you, neither shall ye diminish aught from it,—that ye may keep the commandments of the Lord your God which I command you.” Again, St. John the Apostle and Evangelist, says in the 22nd chapter of the Book of Revelation, 18th, 19, and 20th verses, “For I testify to every man that heareth the words of the prophecy of this Book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this Book. He which testifieth these things saith, surely I come quickly. Amen, even so come, Lord Jesus.”

“Many of the leading doctrines of Popery,” says Bishop Heber, “are to all appearance subversive of some of the plainest and most essential articles of the Christian faith. Yet I cannot read the lives of Bellamini, Charles Boromeo, Vincent de St. Paul, Fenelon, and Pascal, without feeling that they were holy and humble men, incessant in prayer, and devoted to God, and to their inquiries after truth,—or

without a painful consciousness that with all the clearer views of God's dispensations which I believe myself to possess, I should be happy beyond my hopes, and certainly beyond my deserts, to sit at the feet of the meanest among them in heaven. Nor dare we, as I conceive, deny that men like these, however grievously mistaken in some points, were under the guidance and teaching of that Spirit, from whose inspiration only such virtues as theirs could proceed."

I do not feel that the progress of the Church can be much impeded by the efforts of Protestant Dissenters, now that our temporalities have vanished and ceased to be a source of contention. I trust that a conciliatory spirit will take the place of former bitterness between us ; and unless they are determined to patronise and favour unbelief rather than Christianity, they must come forward and assist us on the great question of religious, as distinguished from mere secular, education ; on the more cordial and general reception of the Holy Bible in our schools, and on the proper observance of the Sabbath to keep it holy.

But be this as it may, we do not expect that Dissenters should not attack the Church, her doctrines and discipline ; and we must be prepared to defend them with energy, zeal, learning, and perseverance. They must ever be to us of infinite moment, involving as they do our Prayer-Book, Creeds and Articles, our Church government, our Ministry, our Ritual—in all which consists, in common language, our Holy Catholic Church.

It would be a libel, not on our branch of the Holy Catholic Church only, but on Christianity itself, to say or think that in so large a body of Ministers of Jesus Christ as I see before me there are not many anxious, resolute, and well prepared to make any sacrifice of labour, time, means, and health for the sake of the religion they profess, as soon as they see that such sacrifice will serve it.

But, whether we are involved in controversy with Romanism or Dissent, we have, if faithful to our duty, nothing to fear

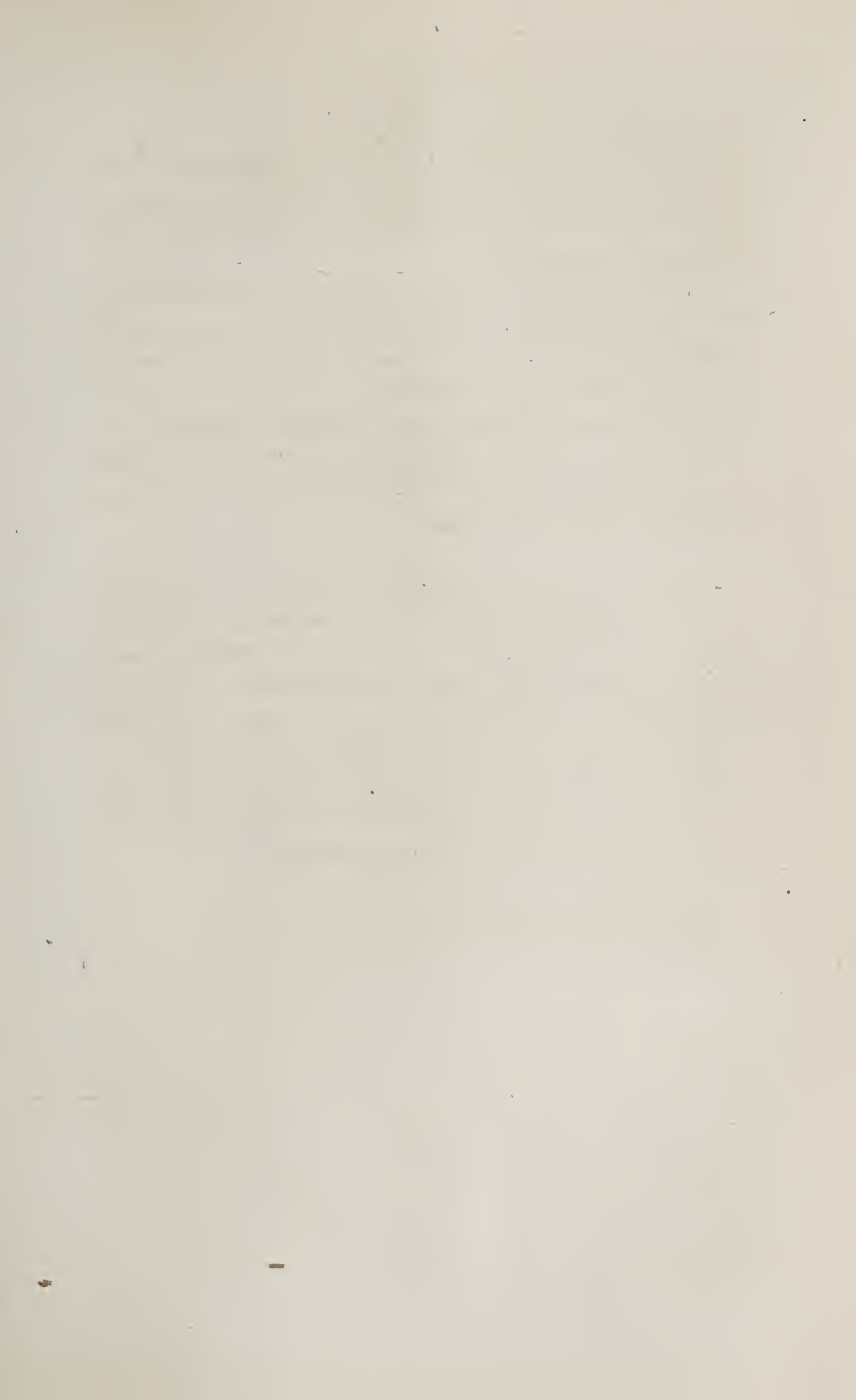
from the result ; and I trust that if it do come, it will be conducted on our part with courtesy and moderation ; bitterness and hard words add no force to argument, but rather induce suspicions of its weakness.

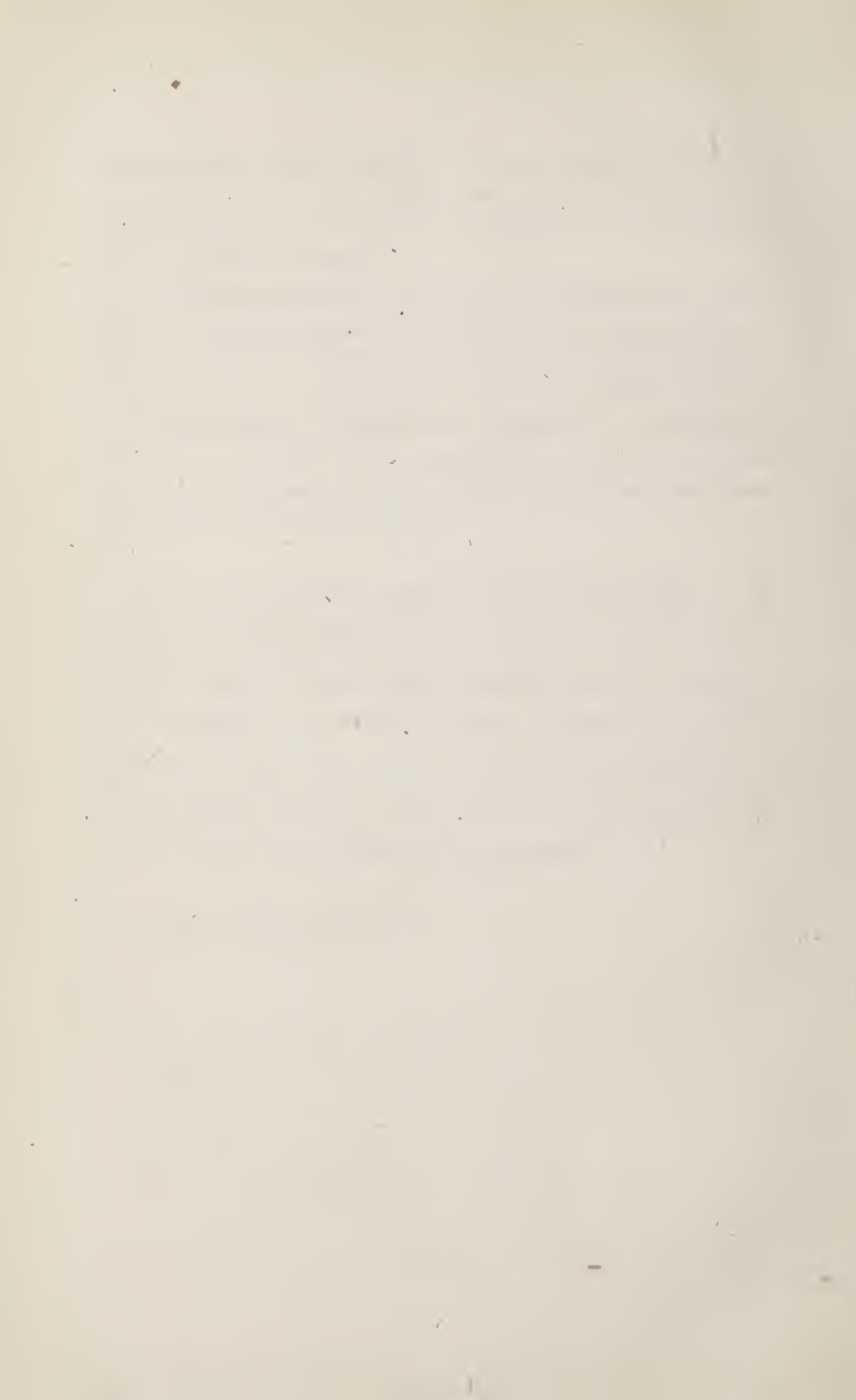
It is also reasonable to hope that this course will be followed by our opponents. But, whether this be so or not, we must on our part exclude strife and calumny, and if reviled, we must not revile again, however great the provocation.

All this we can well afford to do, because in defending our Church, we are defending the great bulwark of Protestantism, and the purest form of teaching the gospel of our Lord Jesus Christ that exists in the word.

Having thus touched, however imperfectly, upon all the matters on which I propose on this occasion to address you, I have now to thank you for your kindness and patience in bearing with me so long, and to commend you to Almighty God, who alone can vouchsafe unto us the will and ability, through the assistance of His Holy Spirit, to imitate our Great Exemplar, Jesus Christ, whose blessed recognition of our imperfect services shall become our rich reward and crown of glory on the day of his appearing.

Toronto, 30th April, 1856.





TO THE REVEREND THE CLERGY OF THE DIOCESE OF TORONTO.

REVEREND AND DEAR BRETHREN,—

I can no longer delay acting upon the request of the Synod, expressed at their late meeting in the City of Kingston, in relation to a Sustentation Fund for this Diocese.

The object of the Fund, as stated in the Resolutions referring to it which were adopted on that occasion, is to make a systematic provision for the supply of Parishes or Cures becoming vacant, and to keep pace, as far as possible, with the increasing population of the Province, by opening new Missions.

Much as we have had to encourage us in the progress of the Church in the Province during the last quarter of a century, the fact is not to be overlooked that, within the preceding four years, or since the alienation of the Clergy Reserves, the increase of the Clergy has very little exceeded the number of vacancies which, from death or otherwise, have occurred during that period.

There can be no doubt that the want of a fixed and permanent support—such as, upon however moderate a scale, could formerly have been looked for, has operated very seriously in diminishing the number of candidates for the Ministry, and in inducing many well-disposed young men of the country to seek employment in other callings. This has been particularly the case since opportunity has been afforded of witnessing the very precarious as well as very limited nature of the support derived from the direct or voluntary contributions of the people. Several young clergymen too, in consequence of this, have desired to exchange an independent parochial charge for a curacy or subordinate position where the stipend would be regularly paid.

At the present moment, we have in this Diocese not less than five vacant Missions; and some of them have been unsupplied for two or three years. The people are unable themselves to contribute a stipend which would be adequate to the support of a clergyman, and there have been no means of making such addition to it from other quarters as would ensure a sufficient maintenance. And while we have these vacant parishes, we have more than twice that number of places where the services of a clergyman are imperatively needed, and anxiously desired.

A considerable revenue in the course of time will, no doubt, be available from the fund derived from the commutation of the stipends of the clergy; but at present the charges upon that fund are scarcely met, and some years must elapse before there can be any considerable amount of surplus applicable to the supply of vacancies or the support of new Missions.

But in the meantime the Church, if possible, must not stand still; nor parishes, deprived of the services of a clergyman, be allowed to cry in vain for the supply of the ministrations to which they have been so long accustomed. The Church must permanently suffer, if these vacancies are permitted to be unsupplied for any length of time.

I have been urged, my brethren, to suspend that general appeal in behalf of a Sustentation Fund, from which alone any important results could be anticipated, on the ground that the country has not sufficiently recovered from the pecuniary depression under which it has been labouring during the last fifteen months. We are none of us without experience of the effects of this great depression; and I feel that it would be unwise at the present moment to press this Collection on the scale which alone would be adequate to meet the general wants of the Church, especially as efforts have so recently been made, and are still in progress, for raising an Endowment for the projected See of Kingston. While, however, we may advantageously postpone this

larger Collection, I cannot delay acting upon the suggestion of the Synod to recommend a Collection in the several Churches and Stations of the Diocese, on some Sunday before the close of the present year, that a Fund may be provided for meeting present exigencies and supplying immediate wants.

We have, as I have said, five vacancies to fill, and some other cases in which the clergyman, being dependent upon voluntary contributions alone, is inadequately supported. The result of such a Collection as is proposed, if it be as liberal as we may anticipate, would admit, I hope, of the appropriation of not less than £50 per annum to each of these cases. Even this amount if it could not at present be larger, would be an important and seasonable help to the clergy thus situated, and permit, I trust, the immediate supply of some of the vacant parishes.

With this view, I would name SUNDAY, THE 12TH DECEMBER next, being the Third Sunday in Advent, for a Collection in the several Churches and Stations of the Diocese, for the object above stated; and I would earnestly request that on the preceding Sunday, you would bring the matter fully and strongly before your respective Congregations. I trust there will be a hearty and generous response to this appeal on behalf of an object so pressing and important, on the eve of the commemoration of the Advent in the flesh of our blessed Lord and Saviour, when all the believers on His name should be incited to love and good works. It will, I feel assured, be only the harbinger of a larger outpouring of offerings, at a future time, for the extension of the Redeemer's kingdom,—the commencement of a zealous and general effort to supply by individual bounty the loss of the public provision for the maintenance of the Church in this Province, which we have sustained.

I remain, yours faithfully,

JOHN TORONTO.

Toronto, November 15th, 1858.

A
C H A R G E

DELIVERED TO THE
CLERGY OF THE DIOCESE OF TORONTO,
AT THE VISITATION,

ON

TUESDAY, JUNE 12, 1860,

BY

JOHN, LORD BISHOP OF TORONTO.

TORONTO :
HENRY ROWSELL, KING STREET.

1860.

ROWSELL & ELLIS, PRINTERS, KING STREET, TORONTO.

A CHARGE, &c.

MY DEAR BRETHREN,

According to my usual practice, it was my intention to have addressed you last year on the state and expectations of our beloved Church, but many circumstances pleaded for a postponement, among others, a series of domestic afflictions, which bore too heavily upon me at the time to allow of such an exertion. While such severe visitations warn me of the near approach of my own departure, they likewise remind me, that in bidding farewell to this world, we are not passing to a land of strangers, but to meet affectionate parents, children, brothers, and sisters, and all whom we have loved and mourned, ready to welcome us to the glory and felicity of an everlasting home. But another year has elapsed, and I feel it my duty to make no longer delay in calling you together. Three years, the usual period between Episcopal visitations, is too long in my advanced age to anticipate with any confidence the privilege and enjoyment of another meeting. Not that I would be understood as using the language of complaint ; on the contrary, I have much for which to be thankful to my Lord and Master, who has been infinitely kinder to me than I have deserved, and has been from my birth to this day my constant

shepherd and preserver. If, therefore, I bring these things to remembrance, I do so in the way of apology, that I may be permitted to speak to you on this occasion rather in the way of reminiscence and confession than upon matters more elaborate, though perhaps no less interesting. My life has doubtless been laborious, and, I believe, interspread by a larger number of vicissitudes than usually happen to individuals ; but it has on the whole been happy, and now, when near the close, I can look back without any startling convictions, and forward with increasing hope. When public bodies meet after some years separation we find that events have happened in the interval which throw a melancholy sadness over our friendly salutations. We look in vain for some beloved faces, and listen in vain for those pleasant voices which on former occasions used to warm our hearts with tenderness and affection. One generation passeth away and another cometh, and we are cut down as the flower of the grass, and never continue in one stay. Since we last met two of our brethren have been called home. First, the Reverend Francis Evans, Rector of Woodhouse, D.C.L., of Trinity College, and a Presbyterian of thirty-two years standing. He was well known and esteemed among us as a faithful and indefatigable Missionary—frank, and obliging in his manners, and kind and hospitable to his brethren, and his death has been deeply regretted by all who knew him. In the division of the Diocese of Toronto he fell to Huron, but only as it were for a moment. I justly considered him one of the most

deserving and approved of my Clergy, and held him in high estimation as a faithful servant in the Lord's vineyard. He was in truth literally worn out in the Missionary service, and may be said to have died in harness. From the largeness of his family and limited income, he had many anxious cares and difficulties to bear and contend with, but he was always content and cheerful, and never found wanting where duty called. His family was a model of meekness and frugality ; and what is still better, of unity and affection. It was a pleasure to witness the harmony and contentment that dwelt in his domestic circle, and which were in a great degree the fruits of the good example which he set before it, and which was carried out in the whole of his moral and religious conduct.

To many, a large number of children with straitened means becomes a very serious trial ; but to our departed brother, and his excellent wife, whose merits were equal to his own, it was evidently a blessing. Finding his health getting much impaired and very delicate, he listened, after much reluctance, to the advice of his medical adviser, who assured him that the only effective means of regaining his former health was a visit to Ireland, his native land : that this would unite the benefits of a long sea voyage, an entire cessation from the cares and anxieties of a large parish, and bring back many of the invigorating and endearing associations of early life ; from all which he might anticipate a happy return to his friends and parishioners. He departed, with his affectionate wife, in something of this hope, for he

was of a sanguine and happy disposition ; but it was otherwise appointed ; and just as he reached his brother's house in Ireland, God declared that his work was finished, by taking him to Himself. “ I heard a voice from heaven, saying unto me, write, from henceforth blessed are the dead which die in the Lord : even so saith the Spirit, for they rest from their labours : and their labours do follow them.”

The circumstances which attended the removal of the Reverend Dominic E. Blake, A. M., to a better world, were so awfully painful and unexpected, as to call forth a general expression of deep sympathy and grief. It is not, indeed, often that the decease of an individual produces such an affectionate manifestation of tender feeling and respect. I transcribe the notice of my friend's death, which was inserted in the *Canadian Ecclesiastical Gazette*, of the first of July, 1859, because I can personally testify that it is correctly and admirably drawn up :

“ Our readers will probably have heard of the melancholy loss which the Church of England and society at large have sustained by the sudden decease of this truly estimable man. The circumstances attending his removal were, however, so painful and impressive, as to require more than the accustomed notice. Mr. Blake had come to Toronto, on Wednesday last, the 29th of June, St. Peter's day, in order to attend the annual dinner in the hall of Trinity College. He appeared to be in his ordinary health, and to enter with much quiet enjoyment into the proceedings of the evening. Towards their close, he was called upon to respond to a toast pro-

posed by the Vice Chancellor of the University, 'our Visitors ;' and in doing so, he expressed with great feeling the gratification which he had experienced by the revival, in the college hall, of old associations,—speaking of the evening as the happiest which he had spent for many years. In concluding his address, which indicated throughout the calm and cheerful exercise of his faculties, he sat, but for a moment, and then withdrew from the room. He was followed immediately by Lewis Moffatt, Esq., and Charles Magrath, Esq., who very shortly summoned Dr. Bovell. His complaint was a violent cramp in the stomach, which was rapidly succeeded by paralysis of the lower extremities, and great pain along the spine. He was removed to a bed, and within a few minutes after reaching it, calmly breathed his last, during the offering of the commendatory prayer.

“It matters little at what hour of the day the righteous falls asleep, death cannot come to him unwelcome.”

But every spectator of that mournful and awful scene must long remember how impressive a lesson it conveyed of the instability of human life, and of the vanity of even the most innocent of earthly enjoyments. The Reverend D. E. Blake was intimately known to me, and the more I knew him the more I estimated him as a friend and brother. And I trust that the recollection of his Christian graces and valuable services, while they deepen the sense of our loss, will 'induce us to follow with ardour his example. So that we in our turn may excite among

those who survive us, in an equal degree, that faith and love of Christ with which I believe him to have been so eminently imbued.

On Tuesday, the second day of August, I commenced my Confirmation journey through that portion of the Diocese which is comprehended between Kingston and the province line. On this duty I was employed thirty days. I confirmed at 44 churches, preaching alternately with my Chaplain, and always addressing the Candidates at the conclusion of the service. The style and appointments of the churches were better than formerly, and the new ones erected with improved taste. The country in general was more extensively cultivated, and more especially around and in the neighbourhood of the City of Ottawa, which promises soon to be a place of magnitude and importance. The Candidates confirmed numbered 1670. The miles travelled 1119, of which by rail 300, and by coach 819.

Although I have often called your attention to the subject of confirmation, and to the beauty and usefulness of an office which has ever been regarded by the Church as an Apostolic rite employed by her first rulers under immediate inspiration from above, as a special means and instrument of communicating to the children of the Faithful the gift of the Holy Spirit, yet I cannot forbear to remind you once more on this occasion, that it is likewise the harvest of the parish, and that we have just reason to expect in the proper use of a precious blessing different from that which would attend any other becoming ceremony by which our youth might renew their vows, and dedicate themselves to the service of God. For

although miraculous powers no longer exhibit themselves to the bodily eye, as in the acts of the Apostles, yet in all other respects the agency of the Holy Spirit as to the blessing communicated is in no way different from that which was imparted by prayer and imposition of the hands of St. Peter and St. John, and which has been the practice and belief of the Church for 1700 years. Hence, confirmation is not merely a duty, but a privilege, and therefore children should be brought forward as soon as they can understand its value and object ; and it should also be followed soon after by bringing the confirmed to the Holy Communion, that we may induce them to become regular communicants, and this before their conscience can reproach them with any gross or flagrant sins. Hence they will be brought to feel and to acknowledge that they stand in need of a Saviour. We surely may hope that some of them will continue the practice through life. If Christian parents would only seriously consider what pleasing results would follow the bringing up their children under the religious impressions that confirmation, when joined at an early age with the first communion, would naturally produce, they would never neglect this important part of their duty. How would they rejoice, and have cause to rejoice, when they beheld the elder brothers and sisters of the family after confirmation pressing forward in humble resolve, and joining with their parents in encouraging the younger branches, and thus insure the future peace and happiness of the whole household.

It is, my brethren, generally known that in emi-

grating to this country I had a different object in view than that of entering the Church, but a wise and kind Providence ordered otherwise.

In 1796, having finished my terms at King's College, Aberdeen, and proceeded to the Master's degree, I removed to the vicinity of St. Andrew's, and while there I contracted several important and lasting friendships, amongst others, with Thomas Duncan, afterwards Professor of Mathematics, and also with Dr. Chalmers, since then so deservedly renowned. We were all three very nearly of the same age, and our friendship only terminated with death, being kept alive by a constant correspondence during more than sixty years. After leaving St. Andrew's I was for a time employed in private tuition, but having a mother and two sisters in a great degree dependent on my exertion, I applied for the parochial school of Kettle, in the county of Fife, and obtained it by public competition. And here, at the age of nineteen, I made my first essay in the great field of educational labour, commencing my career with a deeply rooted love for the cause, and with something of a fore-knowledge of that success which has since crowned my efforts. It was my practice to study and note the character and capacity of my pupils as they entered the school, and to this discrimination which gave correctness to my judgment many owe the success which they ultimately achieved. Among my pupils at that time was Sir David Wilkie, since so well known as one of the first painters of the age. I very soon perceived Wilkie's great genius, and with much diffi-

culty prevailed with his uncle to send him, still very young, to the celebrated Raeburn, then enjoying the highest reputation in Scotland. It is pleasing to remark, that after an interval of perhaps thirty years, the preceptor and scholar met in London, and renewed an intimacy so profitable to one and so honourable to both. They attended the meeting of the British Association at Birmingham together, and saw much of one another during my short stay in England. Often did Sir David Wilkie, at the height of his fame, declare that he owed every thing to his Reverend teacher, and that but for his interference he must have remained in obscurity. Commodore Robert Barclay, afterwards so unfortunate on Lake Erie, from causes over which he had no control, was another of my pupils. He was a youth of the brightest promise, and often have I said in my heart that he possessed qualities which fitted him to be another Nelson had the way opened for such a consummation. While at St. Andrew's the Reverend James Brown, one of the acting Professors of the University, a gentleman of vast scientific attainments, became so exceedingly attached to me as to take me under his kind protection. After some time he was advanced to the chair of Natural Philosophy in the University of Glasgow, to which place he removed. Still interested in my welfare, he proposed to me to become his attending assistant, to prepare and make the experiments necessary for the illustration of his lectures, and in his absence from infirm health, which was not unfrequent, to read his prelections, and discharge such of his duties

in the lecture room as I was qualified to undertake. But difficulties intervened to prevent this arrangement from being carried out when almost completed, and Dr. Brown was, as he intimated to me, reluctantly induced to retire on a pension. (But our mutual attachment continued through life.) This to me was a very bitter disappointment. A career of honourable usefulness had been opened in a way after my own heart, and it was in a moment destroyed. But I was not overwhelmed, for God had in his goodness given me a cheerful spirit of endurance, and a sanguine disposition as to the future, which it was not easy to depress, and a kind Providence, even before I had altogether recovered the shock, presented to me an opportunity of removing to another sphere of activity, and in the frame of mind in which I found myself, I was the more disposed to accept employment in Canada.

Among the many schemes contemplated by General Simcoe, for the benefit of the province, was that of establishing Grammar Schools in every district, and a University at their head, at the seat of government. Anxious to complete, as soon as possible, so beneficial an object, the Governor gave authority to the late Honourable Richard Cartwright and the Honourable Robert Hamilton, to procure a gentleman from Scotland, to organise and take charge of such College or University. These gentlemen, whose memories are still dear to the province, applied to their friends in St. Andrew's, who offered the appointment first to Mr. Duncan, then to Mr. Chalmers, neither of whom were yet much known, but

both declined. Overtures were then made to me, and, suffering severely under my recent disappointment, I was induced, after some hesitation, to accept the appointment.

I sailed from Greenock towards the end of August, 1799, under convoy ; but such was then the wretched state of navigation, that I did not reach Kingston, by the way of New York and Montreal, till the last day of the year 1799, much fatigued in body, and not a little disappointed at the desolate appearance of the country, being, throughout, one sheet of snow. But a new and still more severe trial awaited me. I was informed that Governor Simcoe had some time before returned to England, but of which I had received no information, and that the intention of establishing the projected university had been postponed. I was deeply moved and cast down, and had I possessed the means, I would have instantly returned to Scotland. A more lonely or destitute condition can scarcely be conceived. My reasonable expectations were cruelly blighted—a lonely stranger in a foreign land, without any resources or a single acquaintance. But, my return was next to impossible, and it was more wisely ordered. Mr. Cartwright, to whom I had been specially recommended, came to my assistance, and sympathised deeply and sincerely in this to me unexpected calamity, and after a short space of time, proposed a temporary remedy. My case, he acknowledged, was most trying, but not altogether hopeless, and he submitted an arrangement which might be deemed only temporary, or lasting, as future events

should direct. Take charge, said he, of my four sons and a select number of pupils, during three years ; this will provide you with honourable employment and a fair remuneration, and if, at the expiration of that period the country does not present a reasonable prospect of advancement, you might return to Scotland with credit. He further added that he did not think the plan of the Grammar Schools and University altogether desperate, although it might take longer time to establish them than might be convenient or agreeable. In my position there was no alternative but to acquiesce, and I was soon enabled to return to a healthy cheerfulness, and to meet my difficulties with fortitude and resignation. In the meantime a strong attachment grew up between me and Mr. Cartwright, whom I found to be a man of great capacity and intelligence, of the strictest honour and integrity, and, moreover, a sincere Churchman from conviction, after deep enquiry and research. A similarity of feelings and tastes tended to strengthen and confirm our mutual regard, which at length ripened into a warm friendship, which continued without the slightest change or abatement till we were separated by death. I was left the guardian of his children, the highest and most precious proof of confidence that he could have conferred upon me, and I feel happy in saying that under my guardianship they became worthy of their excellent father. At Kingston, I formed other friendships, especially with the Rev. Dr. Stuart, the rector of the parish, and the Bishop's Commissary for Upper Canada ; a gentleman whose

sound judgment, sagacity, and other high mental qualities were rendered more useful and attractive by his kind and courteous demeanour, and a playful wit which seemed inexhaustible. From this gentleman I received the most affectionate and parental attention and advice from the day of our first interview, and our friendly intercourse continued ever after without interruption. At Dr. Stuart's suggestion, I devoted all my leisure time during the three years of my engagement with Mr. Cartwright, to the study of Divinity, with a view of entering the Church at its expiration. Accordingly, on the second day of May, 1803, I was ordained Deacon, by the Right Reverend Dr. Mountain, the first Protestant Bishop of Quebec; and on the third day of June, 1804, I was admitted by the same Prelate into the Holy order of Priests, and appointed to the mission of Cornwall. On entering upon the discharge of the duties of my ministry, I adopted the rule enjoined on Timothy by St. Paul, to avoid needless discussions on religious subjects, and never to forget that I was sent to proclaim and to teach the Gospel of the Lord Jesus Christ, and Him crucified. Therefore, when any came who manifested a sincere desire to know the truth, it was my duty, as it was my joy to encourage and assist them in their enquiries: but if they came merely to dispute and wrangle for the sake of victory, I refused to indulge them. By such a course, I gradually acquired authority, and, notwithstanding my youth and inexperience, I was able to repress superciliousness and to expose ignorance. In the meantime, my walk

and conversation and friendly bearing to all around me, increased my influence not only with the young but with the elderly part of the congregation. Moreover, I endeavoured to be on all occasions prepared to give an answer with reverence to every one of my parishioners who asked me for a reason of the hope that was in me. With this view, I made the study of the Holy Scriptures, from which all the formularies of our Church are drawn, my daily practice ; and after no little enquiry, found her Book of Common Prayer, her Creeds, her Thirty-nine Articles, her ministration of the Holy Sacraments, and her other minor offices in marvellous harmony one with the other. This conviction set my mind at rest, and enabled me at all times to speak with the boldness of conviction in favour of our beloved Church, and with an inward satisfaction and firmness of purpose which under the Divine blessing has never changed. Notwithstanding my careful preparation, and my knowledge from personal intercourse that my people were kindly disposed towards me, I felt exceedingly agitated on preaching my first sermon. Looking at my audience, I was deeply struck with my own weak and slender attainments, and the awful responsibility I had assumed, and from which there could be no retreat. I was now, in the providence of God, occupying a station, if faithfully employed, of great social and religious influence, and of vast consequence both to myself and my people ; and if it should happen the same congregation, or any member thereof, to take any hurt or hindrance by reason of my negligence, I knew the greatness of

the fault, and also the horrible punishment that would ensue.

More than fifty-seven years have passed away since that sermon was preached, and I still behold in the book of remembrance the whole of that scene as if it were of yesterday, and I am at times even yet similarly affected. My congregation in Cornwall was at first very small, and confined to the village and neighbourhood, consequently my clerical duties were so little burthensome as to leave me much leisure time. Thus situated, I was induced to listen to the solicitations of the parents of some of my pupils who had not finished their studies at Kingston to continue them at my new mission, and also to the urgent entreaties of many from Lower as well as Upper Canada, to admit their sons to the same privilege, because there was at that time no seminary in the country where the protestant youth could obtain a liberal education. I spent nine years very happily at Cornwall ; my time was fully, and on the whole, usefully and pleasantly occupied. My congregation gradually increased, and the communicants multiplied year by year. I sought recreation occasionally from what I called missionary excursions. I considered my parish to extend as far as Brockville, about sixty miles, and within this area I made from time to time, as my avocations admitted, appointments for Divine worship, and for the administration of the sacraments. These services were delightful to myself, and gratifying to the people scattered through the wilderness. Hundreds are still alive who were baptised at these appointments, and many a mother's heart was filled

with joy in beholding her child made a member of Christ, the child of God, and inheritor of the kingdom of heaven. In 1812 I was transferred to Toronto, then York. I left Cornwall with deep regret, yielding only to the conviction that it opened to me a larger field of usefulness. In my new parish my clerical duties were very much increased. But I still contrived for many years to keep up my missionary excursions through the distant settlements, and I can still find many of my baptised children in the Talbot settlement, the townships of Tecumseth and Penetanguishene, Orillia and Georgina, Port Hope, Cobourg, &c. The general progress of the Church during all this time was much slower than might have been expected. In 1803, we had only five clergymen in Upper Canada, and one Bishop for all Canada. In 1819 the clergy had only increased to 16, with two military chaplains. During the French revolutionary wars emigration was next to nothing, and they dropped in by single families. It was not till the American war of 1812, and after the peace of 1815, on the return of the troops to the mother country, that Canada became at all known, or that emigration began to commence in any strength from the United Kingdom of England and Ireland. It was indeed for many years very small and imperfect in arrangement, nor did it come in any greater strength till after 1831. Since then it has been at times somewhat fluctuating, but on the whole very large, and attended with a proportional increase of the clergy. In 1839 they numbered 61, and in 1857, just before the Bishopric of Huron was established, they reach-

ed 173, and at this time they are supposed to be rather more than two hundred, presided over by two Bishops, with the prospect of soon having a third. Looking at the progress of the Church through a vista of 60 years, I feel it most encouraging, and more especially because I can witness to its continued peace and moderation. The movements in the mother Church never to any extent disturbed our tranquillity, and scarcely reminded us that there were any differences any where within the Church, and if she continues to preserve the same prudence, peace and harmony, and a like activity of exertion, her future, under the Divine blessing, will be glorious. The language which I have used in favour of creeds and forms of prayer, and the great admiration in which I hold those of our Church, may be considered by some as too strong, but as I write from conviction and desire to speak the truth in soberness, I shall be easily pardoned by the wise and candid. It would, indeed, be impossible for me to find words more noble and impressive in their commendation than have been adopted by many who have yet continued dissenters. The Book of Common Prayer has for nearly three hundred years been invested in the eyes of our people with a sanctity and reverence second only to those which surround the Scriptures themselves. We are directed by the Sixth Article to look to the Word of God alone, as contained in the Scriptures of the Old and New Testament for the only sure rule of faith and practice. They are composed of many distinct books, written by different authors in different ages, on various interesting subjects which engage

our attention as moral and religious beings. They make no attempt to prove the existence of a God, and of a future state, or of providence, prayer, and public worship, because they belong to what we call natural religion, and are universally admitted, and because they can be established by reason, and have found a place where no revelation was known to exist. Nevertheless all these articles of faith and practice are at the very foundation of Christianity, one of whose objects it is to explain them in all their bearings and tendencies in the characters and hopes of men, and thus bring to light many important facts and doctrines which eluded all the scrutinies of human reason. But without entering further into the distinction between natural and revealed religion, which I believe will gradually disappear as we advance in knowledge, I will merely observe that the most mysterious parts of the Gospel will be found essentially connected with the nature and government of God. Hence it is no mark of wisdom to despise the resources of human reason, and still less to slight the light of the revelation which can alone conduct our reason to just and profitable conclusions. Reason is the compass by which we steer our course, and revelation the polar star by which we correct its variations. The Scriptures, generally speaking, do not reason, but exhort and remonstrate. Nor do they attempt to fetter the judgment by the subtleties of argument, but to raise the feelings by appealing to plain matters of fact. Now this is what might have been expected from teachers acting under a commission, and armed by undeniable facts to enforce

their admonitions. But though there is no regular treatise in the Holy Scriptures on any one branch of religious doctrine, yet all the materials of a regular system are to be found there. The word of God contains the doctrines of religion, in the same way as the system of nature contains the elements of physical science. In both cases the doctrines are deduced from the facts which are not presented to us in any regular order, and must be classified before we can arrive at the first principles. Hence those who would teach natural religion with profit, must arrange the facts which it offers into a system. And they who would explain the ways of God must arrange the materials which are so amply furnished in the Bible, but which are presented apparently without plan or order.

I would therefore consider all objections to systems of divinity to be as unreasonable as it would be to object to the philosophy of Newton, for having elucidated the laws of nature, and arranged the phenomena of the heavens. The ways of God are very complicated, as we all feel, and the manifestations of His will so infinitely diversified as at times to appear opposed to each other. Hence it is only by an enlarged view of His providence, that we can see the beauties, and estimate the value, of that revelation which he has given us.

It is a great mistake to suppose that revelation has been given to save us the trouble of thinking. Its object is to teach us to think aright; to prevent the waste and misapplication of our faculties—but not to supersede their exercise. And though I am per-

suaded that no degree of study would ever have enabled man to arrive at accurate conceptions of God and of His government without the aid of revelation, I am no less certain, that revelation itself will not endue men with religious knowledge without study, meditation, and reflection. Hence the great head of the Church saw it necessary to ordain Apostles, Evangelists, and Teachers, to point out the leading doctrines of Holy Scripture, and to shew their bearing on the duties and the hopes of men.

Moreover, creeds, confessions, and articles, were from the first rendered necessary to obviate and explain the misrepresentations of enemies, and to rescue the Gospel from the opprobrium brought upon it by the sects and individuals professing Christianity. This gave rise to the apologies of the early fathers, which are neither more nor less than expositions of the Christian creed, as it affects the opinions and practice of those who receive it. In these circumstances the true followers of Christ found it their duty to give a detailed account of their faith, and the benefits which resulted from it. Hence, the same thing continues necessary, and will always continue so long as the enemies of Christianity seek to misrepresent it, or wicked men endeavour to make it a cloak of licentiousness.

If creeds and systems have been brought into disrespect, it has been caused by the dogmatism and intolerance of those who framed or adopted them, or by absurd attempts to explain what God has thought proper to conceal. In fine, the leading feature in Scripture instruction is to inculcate principles. We

are not presented with a tedious list of particular rules, which is the case in all other systems of religion, and which uniformly leads to narrow and contracted views of duty and debasing conceptions of the Divine Majesty. A few great principles are addressed to the heart, with an apparent indifference about minute details.

Thus the whole of our duty is resolved into love to God, and our neighbour, which the Apostle still further simplifies by telling us that love is the fulfilling of the whole law, intimating that if we sincerely love God it will operate effectually in producing cheerful and universal obedience. This being the grand principle of action, all the dispensations of God are calculated to produce and strengthen it by displaying his mercy and love to the human race.

We are commanded to love the Lord our God with all our heart and soul, and strength and mind, and that this may not appear a hard and unreasonable duty, the goodness of God is presented to us every day, and in a thousand different forms. We see that he is only calling on us to imitate his own perfections, and to make a becoming return of gratitude and love to the author of our lives, and of all our comforts.

FORMS OF PRAYER.

In regard to precomposed forms of prayer, it is frequently objected that they are not so fit for devotional purposes as unpremeditated supplications, and that the first Christians mentioned in Scripture

prayed extemporaneously. To this we reply, that forms of prayer were common among the Jews, that our Lord himself supplied his Disciples with a form of Prayer expressed in the plural number, and therefore intended for joint worship.

That forms of prayer were used in the primitive Church as far back as we have any accurate information, is manifest from ecclesiastical history. And this at least is sufficient to prove, that forms of prayer are not unlawful, and that the members of our Church may with safe consciences conform to her rule on the subject. It may further be observed that in these days we have not the gifts of the Spirit equal to those in the days of the Apostles, and that it is rash and presumptuous for us to pour out our own unpremeditated thoughts rather than to trust to a form carefully and wisely constructed by holy and wise men, in words which suit the general condition of worshippers. It is surely much safer and more reverential to depend upon its accuracy than to be exposed to the feelings, fancies, and infirmities of men, sometimes the most ignorant and infatuated, who utter in their prayers such extravagancies and follies as are shocking to all enlightened Christians, and highly offensive to the Saviour, whom they pretend to worship.

Let it also be remembered, that our Lord has given especial assurance of a gracious hearing to the joint prayer of those who shall agree together, touching something they shall ask in His name. Now, it is impossible for uninspired men to agree together in a prayer offered up by one of them, if they know

nothing of it beforehand, or have to learn what the prayer is, word by word as it is pronounced.

Let any one, with true devotion of heart, attend our Church for one Sunday, and follow the service with honest attention as it proceeds, and he will find it scriptural, spiritual, and practical. What part of the counsel of God which has been revealed for the salvation of man is not there to be found? Confession, prayer, intercession, the divinely instituted sacraments of Baptism and the Lord's Supper. In truth, all that the most pious and best informed Christian can look for, whether in the way of his duty, or his occasional devotion, will be found in that treasure of religious services, the Common Prayer Book; arranged in the most beautiful order of succession, and expressed in such a solemn, devotional, lucid, and harmonious style of composition, as can hardly be paralleled. The objection as to reading the prayers arises generally from ignorance or coldness; for a man may deliver a prayer, when the words are printed before him, as if they came from his own inspired imagination, or were the sole dictates of his own devotion.

The abuses of praying extemporaneously were so many, that I shall only notice one as a fair specimen. The parting command of our Lord to His people was that they should love one another; and there can be no more natural expression of their mutual love than intercession for each other at the throne of their common Father. Intercessory prayer, therefore, forms a common part of the public devotions of the Church. Yet, when an indiscreet man arises

publicly to ask God to forgive other people's sins, there is great danger lest his prayer degenerate into oblique invective, to confute or annoy those who differ from him in opinion, or sink into the Pharisee's prayer: God, I thank Thee that I am not as other men. Surely, then, we are justified in preferring written forms to extemporaneous prayer, and indeed, written forms have been and will often be found to be essential to the continuance of the true faith.

The principles of Calvin, once thought so precious in Geneva, were replaced by Socinianism; the same thing happened with some of the Irish and English and American Presbyterians and Congregationalists, after they had unfortunately dispensed with written forms of prayer. Now, it is evident that no such results could have happened had such written forms been retained. A member of our Church cannot keep back the leading doctrines of the Gospel. He may indeed leave them out in his sermons, dropping them one by one. But they still remain in the prayers, and his unfaithfulness may be cured by the truthfulness and energy of a conscientious successor.

MY BRETHREN,

As an integral portion of the United Church of England and Ireland, we are deeply interested in any proceeding that may either directly or indirectly touch upon her purity, and influence for good. Under this impression I feel it my duty to allude to the alteration which has already been made at home in the law of marriage, and to the attempts that are

making to legalize marriage with a deceased wife's sister. You are aware that a law of divorce has been passed in England, contrary to the strenuous opposition of the Church, and is now in operation. But, perhaps, you are not equally aware that the evils of its working are already so manifest as to alarm its promoters, and fill them with apprehension as to its future results. I trust what they have done in England, and threaten yet to do, will not be lost upon us, and that we shall resist to the utmost any attempt to legalize incestuous connexions in any form or shape. That this is no empty or useless warning is sufficiently evident from what took place on this important matter during the last session of the Provincial Parliament, when a bill was introduced by the Honourable James Morris, to legalize marriage with a deceased wife's sister. It was strenuously opposed by the Honourable P. B. DeBlaquière, and other churchmen in the house, and when it was contemplated to confine its operation to Upper Canada, it was very properly contended that the House was called upon to legislate for the whole province, and as the Lower Canadians disapproved of the principles of the bill, they would oppose it; and it was thrown out. Immediately, on hearing of the impending danger, it was my duty to petition with my Clergy against the bill, denouncing the wickedness of the proposed enactment, and praying that it might not pass. The Church is under great obligation to the Honourable P. B. DeBlaquière, and his friends, for their prompt and successful action in this case: yet we must not sleep, but continue on

the watch, for we know not how soon the enemy may be again at work.

The law of the Church of England, which is the law of Christ, is, that marriage is indissoluble, and on this foundation the law of marriage, which is the oldest, the greatest, and most universal of all social institutions, has ever rested in England. It was thus settled at the Reformation, on the basis of Holy Scripture, and the just restraints by which it is guarded, appear to have been in harmony with the entire sense of the public almost to the present time. Indeed the legislation of our forefathers on marriage was intended not to impair, but to restore and brighten up, and heighten the fences which protect this most solemn and holy contract. Marriages were celebrated before God, and by his authority, they were even exalted to be a figure of the indissoluble union betwixt Christ and his universal church.

It is therefore a life of long engagement, which, when lawfully contracted, never can be rightfully dissolved so as to set the parties free during their joint lives to unite with other persons. In this way the happiness of the married life is secured by its indissolubility—it softens the temper, it teaches mutual concession—knowing that they cannot get free, they cultivate the kinder feelings and affections which at first brought them together, and become good husbands and wives—for necessity is a powerful master in teaching the duties it imposes. The well-being of every family and nation depends on the permanence of the nuptial covenant, and in-

creases or diminishes in proportion as this certainty is tampered with or infringed. Christian marriage has wrought the most precious and momentous changes in the character and position of woman, and effected one of the noblest and most glorious achievements of the Gospel, for it has elevated the ministering angel of the world to perfect equality with man in all that relates to personal and spiritual being. The married pair, by cherishing the love and affection which reigned during their courtships, give free course to the kindest emotions and affections of their hearts—they feel that God blesses the daily intercourse of domestic life, by making the love and affection which bind parents and children, brothers and sisters, and friends and relations dwelling in the same house and participating in the common interests and enjoyments, the source of the purest happiness—and such love and affection become more intense in their indulgence, and are the very last to be eradicated from the human heart. What disquietude may not be effaced from the mind of a man who can at any time find a resting place amidst the endearing affections of his own home. And, on the other hand, how worthless rank, station, or riches, or the highest prosperity, to him who finds no pleasure in the bosom of his family!

With respect to the revision of the Prayer Book, which has for some time past agitated the mother Church, and in which we are as deeply interested as our brethren in England, I rejoice to inform you that the question has been fully debated and decided against its promoters. If they had mere-

ly asked for the change of obsolete words and expressions, if any such there be, and a simplification of some of the Rubrics, which seem to conflict, or some improved arrangement of the services, they might have received some countenance. But this was not their object, they aimed at the most important doctrinal changes, attempting, for instance, by an unscriptural and delusive theory to reduce the doctrine of Holy Baptism to an empty form. Thus placing our Church in the dilemma of having no doctrine at all respecting Holy Baptism, &c. The members of our Church generally, both lay and clerical, feel that possessing such a treasure of truth as we have in the Book of Common Prayer, and which, amidst our minor differences, presents such a band of union, and also knowing what lively affection is felt by rich and poor, young and old, learned and unlearned, for that inestimable inheritance which we have received from our forefathers in the faith, we should in attempting to improve it, be running the most fearful risk, altogether disproportionate to any advantage that can possibly be obtained.

Let us, then, my brethren, cleave to the Book of Common Prayer, and steadfastly refuse to favour any proposals for change in the silly hope that we may remove some trifling inconveniences, and still preserve for it all our reverence and love. If we once begin to change where shall we stop? I foresee an aggravation of difficulties arising as well as an increase of irritation, and eventually the disruption of the Church of England. The debate was conducted with much courtesy and candour, although

it presented only a small section of the Church contending for changes which, if adopted, would in a short time have accomplished her total destruction. And it gives a noble specimen of the forbearing dignity of the House of Lords, that a measure involving objects of such inestimable value to millions should be discussed with good temper and calm moderation. When the agitation for the revision of the Prayer Book first commenced, it seemed to be the desire of its friends to limit themselves to a mere abridgement of the length of the service and avoidance of repetitions ; but when its noble mover brought up the petition in the House of Lords for consideration, it appeared that he would be content with nothing less than an undefined doctrinal alteration of all our formularies. Is it, then, to be wondered at, that not a single member of the Episcopal Bench supported the motion, and that the non-concurrence of the Clergy was proved by the fact, that ten thousand had signed a declaration against it? The Archbishop of Canterbury, with that mildness for which he has always been conspicuous, opposed the motion in behalf of the Right Reverend Bench. His Grace said, that admitting the possibility of minor alterations, which might be improvements, still, what some thought blemishes others thought beauties, and it was not worth while to subject their admirable Liturgy to the discussions and controversies, not to say dissensions, which the passage of any changes must necessarily give rise to. Without noticing any other speeches it may be sufficient to remark, that they were all in opposition to the pro-

ceeding, and the motion was negatived without a division.

It was justly observed as a grave objection, that there was no such thing as a Convocation representing the United Church of England and Ireland, and therefore that changes introduced by any minor authority would not be binding. It is, however, pleasing to remark that some steps have already been taken towards the establishment of such a tribunal, and although the progress to its final establishment may be slow, yet from what has been done by the present Convocation, under its weakness and deficiencies it has exhibited something of life and vitality ; and with proper alterations and judicious modifications of its ancient constitution, so as to meet the improved knowledge and civilization of the present times, it might, without much difficulty, be placed in working order. The assembly of such Convocation, representing the United Church of England and Ireland, would offer a splendid spectacle, and if occasional access, in the way of deputation, from our Colonies and the Church of the United States, were encouraged, it would present the most august Church Legislature that the Christian world has ever yet beheld ; and although much will require to be done, before this sublime Convocation can be brought to bear, yet there are no insurmountable obstacles in the way.

Having, my Brethren, detained you, I fear, much too long, I have now to thank you for your patient forbearance and attention. Be assured, the more loyal we are to our Church, and the more our

spiritual being is fashioned by her rules and teaching, the more fervent and true will be our love to God ; and as it is our duty to fix in the souls of those we teach reverence for all law and order, so let us endeavour to keep our own ministrations up to its requirements.

Above all things, never falter in your faith. If your labours of love seem at times fruitless, be not cast down ; for it is your office to spend and be spent in your Master's service ; the result is with Him, and not with you, and He Himself tells us, that many be called but few chosen.

And now I bid you God speed, and bless you in the name of the Lord : I trust that I have never knowingly failed to appreciate your labours in your profession, or your constant kindness and sympathy towards myself ; nor in my intercourse with you have I omitted the expression of those cordial and grateful feelings of my heart towards you by which I have been animated.

Of myself, I can only say, that my great object has ever been to discharge the duties of my office quietly and impartially. I have never desired to clog or impede your exertions, but to second and sustain them, so far as my abilities and opportunities would permit. Having, myself, deep-rooted convictions about what is the true teaching of the Church, I may not at all times have enjoyed the unsuspecting confidence of every one of my Clergy ; but I can truly say that I have deserved it ; whilst I have on all occasions been anxious to give a liberal construction to slighter divergencies from what I

believe to be the path in which the Church would guide her clergy, and to guard against making them wider through my own personal faults of disposition.

I have always been aware, that the best endeavours I could make to promote unity in the Church, was to seek after inward unity and peace in my own breast, because it is only by cherishing such graces that I can give consistency to my religious character, and cause its influence to pervade and penetrate the diocese, and shed abroad in it the power of faith and charity.

A PASTORAL LETTER TO THE LAITY OF THE DIOCESE OF TORONTO.

MY DEAR BRETHREN,—The object of this address is to draw your attention to the unsatisfactory state of the provision made for the maintenance of our clergy, as it is manifesting itself, in many of our parishes and missions.

I do not feel that the introduction of this important subject requires any apology—the only apology I need to make, and the only fault which I have to confess, is that you have heard from me so little on so great a duty. I have not however taken it up altogether from my own choice, nor at the solicitation of those in distress, and who may be looking earnestly for relief. No! most of these are, I believe, patiently and meekly bearing no common hardships: but they are silent sufferers.

It is those who expect to give, not those who expect to receive, who have been urging me to address you on this subject, and more especially since our day of Thanksgiving for the more than abundant harvest vouchsafed to us. Not that I was indifferent to the increasing wants of my clergy, the affecting proofs of which were coming daily before me; but as much general distress had for a long time prevailed throughout the whole community, I was induced to wait, till I should be able to announce some indications of the commencement of the practical effects of the bounty which our heavenly Father had during the last two years bestowed upon us, and I rejoice to say, that examples of generous movements in favour of giving the Lord's portion, where it is so justly due, are multiplying around us. These may not indeed yet be manifested in a way so general and effective as they might, and, I trust, soon will be; but nevertheless, in sufficient numbers to warrant me in regarding them as an omen of good, and indicating a growing desire on the part of our people to do something substantial as a grateful answer to God's seasonable interposition. And may we not with all due reverence call it His invitation to return a double portion of his bounty towards the support of his own appointed service!

When the matter has been thus regularly brought before our congregations, and they take it into their own hands, I feel assured that it will be responded to, as the Lord's work, and that their hearts will be stirred up and become alive to the most generous efforts to render it effective.

I had another motive for postponing this appeal—I waited till

Easter Monday, the day appointed by the Church herself for reckoning with her people, should be indicating its near approach, because to the faithful working of our vestries I look for relief from all our difficulties. It is the general custom among persons who love order and security in their affairs, and would neither wrong others nor themselves to make out at the close of every year a correct statement of their receipts and expenditure, and carefully to balance their accounts; and from the result to draw rules and inferences for their future guidance. This practice is found of so much importance that most of those who adopt it prosper, while those who neglect it sooner or later fall into ruin.

Now the Church, acknowledging the truth of the Divine maxim, that the children of this world are in their generation wiser than the children of light, has adopted an annual day of reckoning, and for this purpose has appointed Easter Monday. And I speak from experience, when I say that in those parishes where the vestries regularly meet and enter upon this reckoning conscientiously, and as before the Lord, and with the same precision and accuracy as faithful Stewards, Merchants, and Bankers do; the affairs of such parishes thrive and prosper. Every reasonable want is met and satisfied; and peace and contentment are established throughout the parish and congregation.

But in parishes where the vestries are not conscientious but careless, and the Churchwardens forgetful and negligent in the discharge of their duties, the affairs of the parish soon fall into irretrievable disorder and distress, and contentions follow. The truth of all this no one acquainted with the workings of our vestries will dispute, for it is of daily experience. You will not therefore be surprised when I avow, that I address myself on this occasion more especially to the vestries, and attribute to them the prosperity or decay of their respective parishes. Hence the remedy for all the parochial evils of which we complain is within yourselves, and may be effectually applied by every congregation which acts conscientiously. Now, as regards the claim of every clergyman on his congregation for the decent support of himself and family, I do not urge it as a claim upon your liberality, but upon your justice; for he has the same moral claim on his people for an adequate stipend, as the lawyer has on his clients, or the physician on his patients, for their fees, or as the merchant has for his profits, the soldier for his pay, or the labourer for his hard-earned wages.

The truth of this no christian can doubt; for Holy Scripture teaches that it is ordained that they who preach the Gospel should live of the Gospel. Hence your obedience to this command is required not merely for the sake of the clergy, and their households, cast as they have been on the care of Providence, but for your own benefit, as well as the interests of our beloved Church in

general. These are interests which are intimately connected with her temporal position; nor can I without the most serious alarm and apprehension contemplate the condition of several of my clergy, who are, from the sordidness of their people, sometimes reduced to the greatest distress. Not that I believe such distress is likely to extend, or that the means of maintaining throughout the land a Gospel Ministry, shall ever be wanting; but these may be so curtailed by selfishness and unbelief as to be the cause of much suffering. What we wish and plead for is, that the amount of support should be sufficient, if not abundant; it should be like the heart within the body, which distributes its nourishment through all the frame, and warms with its circulating blood extremities which would otherwise grow cold, and die—but into this depth of misery I hope and trust our clergy will never fall, or that they will even approach to it. On the contrary, I feel hopeful, that when you have fairly and honestly weighed the claims of the Church and Ministry you will make them matters of prayer, as I am persuaded many of you already do, and that you will be directed by the Spirit of God how to act and what to give.

Under the Jewish or ancient dispensation, the Priests and Levites were separated from the people and entirely occupied in the immediate service of God. In our times the representatives or successors of these, our Deacons, Priests and Bishops, are also set apart from the common business of life; and being debarred from all secular employment, and shut up within the sacred circle of their spiritual offices, are expected to dedicate their undivided time, talents and influence to the numerous and momentous interests of the Church of Christ. It is for these I am pleading; not that we look to ordained Ministers only for carrying on God's work—the fathers and mothers of all christian families, and indeed all true believers in the Saviour should be daily exercised more or less in the same hallowed work.

But we find that both in the Old and New Testament God does not leave this inestimable duty to chance or the casual efforts of christian love; but He enjoins a regular Ministry to supply the necessities of His Church, and discharge the duties which His ordinances require. In imitation of His example, and at His express command a body of devout and able men are appointed to give themselves wholly to the Lord and His word; and so they are said in the language of Holy Scripture to dwell continually before the Lord.

In regard to the ministerial office, I remark without hesitation that it is impossible to exaggerate its vast importance. It is to devote our lives to the honour of God and the salvation of men—and since there must be men to the world's end, so there must always be an order of men to preach the Gospel; hence St. Paul impressively asks how shall men believe in Him of whom they

have not heard, and how shall they hear without a preacher? And how shall they preach unless they be sent? If Christ designed that the belief of the Gospel should be the way of salvation, then he must have designed that there should be men set apart to preach, and make known that way so long as the world continued.

With respect to provision, they have certainly no claim to wealth, but reason as well as Scripture manifestly direct that their provision should be competent, that in pecuniary matters they should be placed above anxiety, and enjoy a suitable position in the community in which they live—that they should be able, as occasion demands, to succour the poor, and exercise hospitality, as well as maintain in their households a decent and respectable appearance. Moreover, they ought to be enabled to live free from the dread, the distraction, and disgrace of debt; and in truth our love and reverence for Christ, and the welfare of His Church, are identified with the decent and comfortable maintenance of His servants.

The situation of that Clergyman is most trying, who is expected to maintain certain appearances in society, and has not the power of doing so,—who is perhaps frequently thrown with a large and generous heart into scenes of distress, only to have it wounded by his inability to relieve them; and because of this inability feels himself exposed to the suspicion of avarice and want of christian charity, while in truth he and his partner pass many a bitter hour in considering how they shall guard against disgracing the ministry, and their master.

And often when he goes to the house of mourning or to burial appointments, or to his closet, or even to the pulpit, he is haunted by a spectre; and that spectre is debt. That Clergyman may be (as I hope he is) ready with God's grace to carry his Master's cross; but when we view him harrassed and distressed in his path, with accounts on his table which he does not know how to meet, and with children around him, happy in their ignorance of their father's difficulties, whom he does not know how to feed and clothe, and establish in the world, surely such a man is not in a state to meditate sermons to his people, or, with his mind so troubled with household cares, to stand by the bed of death, and prepare the dying for approaching dissolution. Is it not true, that many a Clergyman's life is one long and painful struggle with straitened circumstances and privation; and does not the knowledge of this appalling fact often prevent parents, who would otherwise gladly devote some one of their sons to the Ministry of the Church, from exposing a hopeful child to a life of continued penury and hardship? Some persons are so foolish as to think that poverty is a protection against unworthy Ministers; but a pious dissenter Matthew Henry tells them, that a scandalous maintenance makes a scandalous Ministry.

My earnest wish in this pleading for my brethren is to place

them where in the exercise of a commendable frugality, they shall be above such worldly cares as mar their usefulness, and impair, if it do not paralise, their power for good. I wish to place them in the position for which Agar prayed,—“Give me neither poverty nor riches—feed me with food convenient for me.”

I desire, when I admit a candidate to Holy Orders, and appoint him to a settled parish or mission to be able to say: when you go to the house of poverty go with some bounty in your hand, and if you meet a brother, an old and tried friend, hail him with a frank welcome and an offer of hospitality. I desire that he may be able to walk the streets without the fear of meeting a needy creditor; to go to his reading desk and pulpit without a blush on his honest face; and to look around on his congregation and boldly preach “owe no man any thing.” When he goes to his study and there pours out his heart to God, I desire that he may be able to do so with a mind calm and unruffled by pecuniary vexations; and last of all, when his work is done, and like St. Paul he has fought the good fight, and kept the faith, let him repose on his dying bed without fear that the children he blesses, and leaves behind him, shall be cast out destitute on a cold and ungrateful world.

I am aware that owing to the severe pressure of the times, many generous hearts have, for the present, little, or nothing to give; but what is above all money or money’s worth, they can give us their prayers flowing from warm and grateful hearts. For our encouragement some are giving to the utmost of their power and under great difficulties; and if you, my brethren, take the subject to God in prayer and look at it in the light of conscience, and with a view to eternity, your contributions will increase, and those who never have had the subject fully and seriously before them will see it in a new light and give abundantly. It is a use of riches to which perhaps they have never been accustomed, but of which they never will repent. Like the seed scattered, as it would seem, a useless sacrifice in the spring, it returns in the harvest an hundred fold. “Honour then the Lord with thy substance, and thy barns shall be filled with plenty, and thy presses shall burst out with new wine.”

In order to give practical effect to these remarks, I suggest to the vestry of each Church, to request from the Minister at the annual meeting on Easter Monday, a report of the unpaid dues of the congregation on account of his stipend for the preceding year. A committee should then be appointed, and empowered to take immediate and effectual steps for the collection of the arrears, that at the adjourned meeting which, according to established rule, takes place a fortnight subsequently, the claim of the Minister may receive full satisfaction: other debts are always considered imperative, and the necessity for their liquidation readily admitted, but surely no debt is more sacred or binding upon the enlightened

conscience than this. If other debts have a legal remedy, and the creditor is armed with power under the act incorporating the vestry to enforce his claim in due process of law, shall the debts we owe to God's Minister be more lightly regarded, and occasion be given for the application of that startling scripture remonstrance, "Will a man rob God?" If as a rejoinder the question be ignorantly put: "Wherein have we robbed Him?" Is not the answer supplied by the sacred volume "in tithes" or provision for my ministering servants and "offerings" for the service of my sanctuary? Should my suggestion be adopted, as I hope it universally may, this reproach, wherever it may exist, will be wiped away, and our churches and congregations enjoy a reputation for honesty and integrity in their dealings, which is now unfortunately too often called in question, to the injury of their own character, and to the vexation, disappointment, and distress of those who are set over them in the Lord.

In bringing this momentous subject before you, I might have dwelt more on earthly motives; but I take higher ground, I carry you with me to a purer region and to a nobler principle. Standing by the Cross of Calvary, I appeal to nothing lower than your love of Christ, who putting himself in the place of the poor and needy, has said, "I was an hungered, and you gave me meat; I was thirsty and you gave me drink; I was a stranger and you took me in; for inasmuch as you did it to the least of these my brethren you did it unto me."

I remain,
My dear Brethren,
Your faithful Friend and Brother,

JOHN TORONTO.

Toronto, 25th February, 1861.

P.S.—The Bishop requests the Churchwardens and Lay Delegates to bring this Pastoral Letter under the special notice of their respective vestries and congregations as soon as possible.

TO THE CLERGY OF THE DIOCESE OF TORONTO.

TORONTO, September 18, 1867.

MY DEAR BRETHREN,

I invite your attention to the accompanying directions for a Special Service, to be used on Tuesday, the 24th inst., being the day on which Bishops of the United Church of England and Ireland and of the Churches in communion with her, are to assemble at Lambeth for brotherly intercourse and mutual counsel.

You will, I doubt not, feel that it is most fitting that we should express our devout sympathy with this great assemblage of the Spiritual Fathers of those branches of the Church of Christ with which we are most closely allied, by joining with them in those offices of holy worship which will form a solemn and appropriate introduction to their own deliberations; and you will accordingly invite your Congregation to repair to the house of God for the purpose of imploring the Divine blessing on those, who, after a manner unexampled in recent times, shall be gathered together in the name of Christ, to claim the promise of His gracious presence.

I have left, as you will perceive, to your own discretion the administration of the Lord's Supper, assured that you will omit nothing which may add to the solemnity of the Service, provided that local circumstances, of which you alone can be fully cognizant, permit you, with propriety and to the edification of the people committed to your care, to carry out to the full the suggestions which have been offered.

I remain,

My Dear Brethren,

Your affectionate Diocesan,

JOHN TORONTO.

¶ *Prayer to be used on the Fourteenth Sunday after Trinity at Morning Prayer before the Prayer for the Governor-General, and at Evening Prayer after that for the Clergy and People.*

ALMIGHTY God, our Heavenly Father, who hast purchased to thyself, by the precious blood of thy dear Son, an universal Church, to which he promised to give his Holy Spirit, to teach and guide, to sanctify and edify it until his coming again; Look graciously upon the general Assembly of the Bishops of the United Church of England and Ireland and of the Churches in communion with the same, now about to assemble; and vouchsafe so to direct and prosper their consultations, that nothing may be done through the fear or favour of man, through carnal policy, or through strife or vain glory: and give unto them the spirit of counsel and might, of love and of a sound mind, of meekness and patience, of simplicity and godly sincerity; so that, by their united endeavours, the sacred deposit of thy truth may be kept whole and undefiled, the godly order and discipline of thy Church may be restored and maintained, a more lively piety may be enkindled, and the peace and unity of thy people may be cemented: that the world may thereby be brought into the kingdom of thy dear Son, and all the ends of the earth may rejoice in his salvation. Grant this, we beseech thee, through the same Jesus Christ thy Son, our only Lord and Saviour. *Amen.*

ORDER OF MORNING OR EVENING PRAYER FOR
TUESDAY, SEPTEMBER 24TH, 1867.

¶ *Proper Psalms, Ps. LXVIII. and CXXVI.*

¶ *Proper Lessons, Isaiah LX. and John XVII.*

¶ *The Collect for St. Simon and St. Jude's Day to be said after the Collect for the Day :*

O ALMIGHTY God, who has built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone ; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple, acceptable unto Thee ; through Jesus Christ our Lord. *Amen.*

¶ *After the Prayer for the Clergy and People, shall be said the following Prayer :*

A LMIGHTY God, our Heavenly Father, who hast purchased to thyself, by the precious blood of thy dear Son, an universal Church, to which he promised to give his Holy Spirit, to teach and guide, to sanctify and edify it until his coming again ; Look graciously upon the general Assembly of the Bishops of the United Church of England and Ireland and of the Churches in communion with the same, now assembled ; and vouchsafe so to direct and prosper their consultations, that nothing may be done through the fear or favour of man, through carnal policy, or through strife or vain glory : and give unto them the spirit of counsel and might, of love and of a sound mind, of meekness and patience, of simplicity and godly sincerity ; so that, by their united endeavours, the sacred deposit of thy truth may be kept whole and undefiled, the godly order and discipline of thy Church may be restored and maintained, a more lively piety may be enkindled, and the peace and unity of thy people may be cemented : that the world may thereby be brought into the kingdom of thy dear Son, and all the ends of the earth may rejoice in his salvation. Grant this, we beseech thee, through the same Jesus Christ thy Son, our only Lord and Saviour. *Amen.*

¶ *After Morning Prayer the service for the Holy Communion shall be said ; and, if the Minister shall judge it expedient, the Lord's Supper shall be administered ; the Collects as above directed shall be used, with the Epistle and Gospel of the Sunday ; and the following Prayer for Unity, with the Collects, shall be added before the Benediction :*

O GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of peace, give unto us and to all Christian people grace seriously to lay to heart the manifold evils of our unhappy divisions. Take away all hatred and prejudice, and whatsoever may hinder us from godly union and concord : that as there is but one body and one Spirit, and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee ; through Jesus Christ our Lord. *Amen.*

O LORD, we beseech Thee, let Thy continual pity cleanse and defend Thy Church ; and because it cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness ; through Jesus Christ our Lord. *Amen.*

GRANT, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness ; through Jesus Christ our Lord. *Amen.*

¶ *In Churches where there has been no Morning Service, the above directions may be followed at Evening Service, so far as they are applicable ; and the Prayer for Unity, with the succeeding Collects, shall be said after the Prayer, Almighty God, our Heavenly Father, &c."*

¶ *In St. James's Cathedral Church at Toronto, Morning Prayer, according to the above Form, will be said on all the three days succeeding September the 24th.*

The Church Chronicle.

No. 9.

TORONTO, DECEMBER, 1867.

Vol. V.

TO THE LAY MEMBERS OF THE UNITED CHURCH OF ENGLAND AND IRELAND IN THE DIOCESE OF TORONTO;

MY DEAR BRETHREN,

The time has arrived when it becomes my duty to call your attention to the Resolution of the Synod of our Diocese, which provides that the offerings on Christmas Day in each year shall be given exclusively to the Clergy.

This was an act of thoughtful kindness which received the warm approval of our late venerated Diocesan; knowing, as he did, what a grateful boon these voluntary gifts, bestowed at so seasonable a time, proved in all cases to the Clergy who received them. We all lament the smallness of the recompence which, with few exceptions, our Clergy receive for their earnest and faithful services; and it was hoped that this annual contribution at the sacred season of the Nativity of our blessed Lord, would be found to supplement, to some extent, the insufficiency of their stinted incomes.

I may heartily recommend this duty, so cheerfully accepted by our Laity in Synod, to your generous consideration; and, inasmuch as God has dealt very graciously with us in the late abundant harvest, and the continued peace we have enjoyed, I trust that this year,—and year by year henceforward,—these offerings for the comfort of our Clergy, and as a testimony of your appreciation of their services, will be largely increased.

I am, dear brethren, sincerely and devotedly yours,

A. N. TORONTO.

TORONTO, November 30, 1867.

NOTE.—By resolution of Synod last June, it was provided that the whole expense of printing and forwarding the Pastoral Letter shall be borne by the Synod.

The Clergy will please inform Mr. Rowsell, without delay, how many copies of the Pastoral they will require for distribution.—ED. CHRONICLE.

Funeral of the Late Bishop Strachan.

The funeral of the late Bishop took place on Tuesday, November 5th. A general disposition was shown, both by public bodies and by the citizens at large, to give token of their deep respect for the memory of one whose name had been so long and so honourably associated with the history, not only of the City and the Diocese, but of the Province of Upper Canada. The same spirit was discovered by the Volunteer force; and the troops forming the Garrison received orders from the Lieutenant-Governor to line the streets on the occasion, while he himself acted as one

of the pall-bearers, and numerous Staff-Officers appeared in the procession. In accordance with a proclamation issued by the Mayor, business was suspended, and the stores closed. Flags were exhibited at half-mast from many buildings, and the bells of the Cathedral chimed a muffled peal throughout the day, the great bell tolling as the procession drew near the Church.

At one o'clock, the first detachment of the Garrison, consisting of the 17th Regiment, arrived on the line of procession, and took their stand on York Street. Between this body and the late Bishop's residence were stationed the Volunteer Battery, the Foot Artillery Company, the Grand Trunk Brigade, the 10th Royals, the Queen's Own, and the Military School Cadets. Along King Street were ranged two batteries of Royal Artillery dismounted, the Cavalry School Cadets, and the 13th Hussars, extending from York Street to the doors of the Cathedral.

About 150 of the Clergy had assembled at half-past one at the Bishop's residence. Among them were several from the Diocese of Huron, and some from the Diocese of Ontario. Other bodies collected at other points in order to prevent the confusion which would necessarily have arisen had one place of rendezvous been appointed for all.

The arrangements having been completed, the hearse, drawn by four black horses, which had housings of black, was brought to the door, and the coffin was placed within it, being conveyed from the house by six former pupils of the deceased prelate, viz., The Ven. the Archdeacon of Niagara, The Rev. William McMurray, D.D., D.C.L., The Hon. Vice-Chancellor Spragge, Messrs. William Gamble, F. H. Heward, and John Ridout. The coffin which was covered with black cloth, with mountings of silver, bore, on a plate, the following inscription :

The Honourable and Right Reverend

JOHN STRACHAN, D.D., LL.D.,

First Bishop of Toronto,

Born 12th April, 1778.

Died 1st November, 1867.

At a quarter to two the procession began to move. The Streets on the route were densely thronged, and every window which commanded a view at any point was crowded with eager spectators. The following was the order of the procession :

Firing party—One troop of the 13th Hussars, mounted.

Officers of the 10th Royals.

Officers of the Volunteer Artillery Battery and Foot Artillery.

Officers of the Grand Trunk Brigade.

Officers of the Queen's Own.

Volunteer Staff Officers.

Regular Staff Officers.

St. George's Society.

St. Andrew's Society.

St. Patrick's Society.

The City Police Force, Officers in rear.

The Members of the City Council.

The City Officials.

Upper Canada Law Society.

Law Students.

Professors and Students Victoria College.

Students Upper Canada College.

Masters Upper Canada College.

Masters and Pupils Normal School.

Faculty and Students of Toronto University.

Graduates and Undergraduates Trinity College.

Professors of Trinity College.

Clergy of this and other Dioceses.

Revs. S. Givins and Dr. Scadding, Chaplains.

The Bishop and The Dean of Toronto.

Pall Bearers.

The Ven. the Archdeacon of Toronto.
 The Provost of Trinity College.
 The Mayor of Toronto.
 The Chief Justice of Ontario.

The Hearse.

Pall Bearers.

The Ven. the Archdeacon of Niagara.
 The President of University College.
 Hon. H. J. Boulton.
 The Lieutenant-Governor of Ontario.

Verger and Valet.
 Mourners.
 Citizens on foot.
 Carriages.

R. L. Denison, Esq., had kindly consented to act as marshal to the procession, which was not less than forty-five minutes in passing any one point, and his skilful dispositions, aided by the military authorities stationed at different parts of the line, secured an order and regularity of movement which greatly contributed to the solemnity of the funeral ceremony. As the head of the procession reached the Cathedral it took open rank, and thus allowed the hearse to approach the entrance. Here the coffin was removed by the six gentlemen before mentioned, and conveyed to the door of the Church, whence it was borne up the nave, preceded by the Clergy of the Church. The service for the burial of the dead was then proceeded with, the Psalms being read by the Rev. Canon Baldwin, M.A., the Lesson by the Rev. Canon Beaven, D.D., and the remainder of the service by the Very Rev. the Dean of Toronto.

The musical portion of the service was most impressively rendered by a full and efficient choir, under the direction of Mr. John Carter, the organist of the Cathedral, and consisted of the following :

¶ *As the body entered the Church.*

INTRODUCTORY SENTENCES.—CHANT: Gregorian, 4th Tone,
 No. 234, *Chants and Tunes.*

I AM the resurrection and the life saith the Lord: he that believeth in me, though he were dead yet shall he live—and whosoever liveth and believeth in me shall never die.

I know that my Redeemer liveth; and that He shall stand at the latter day upon the earth.

And though after my skin worms destroy this body, yet in my flesh shall I see God.

Whom I shall see for myself: and mine eyes shall behold and not another.

We brought nothing into this world, and it is certain we can carry nothing out.

The Lord gave and the Lord hath taken away: blessed be the name of the Lord.

FUNERAL MARCH.....MENDELSSOHN.

GLORIA PATRI after Psalms.—Chant, *Dr. Blow*, No. 16, *Chants and Tunes.*

¶ *After Psalms.*

HYMN. Tune, *Windsor*, No. 80, *Chants and Tunes.*

Now let our mourning hearts revive,
 And all our tears be dry!

Why should those eyes be drown'd in grief,
 Which view a Saviour nigh?

Though earthly shepherds dwell in dust,
 The aged and the young,
 The watchful eye in darkness clos'd
 And mute th' instructive tongue.

Th' eternal shepherd still survives,
New comforts to impart ;
His eye still guides us, and his voice
Still animates our heart.

“ Lo I am with you,” saith the Lord,
“ My church shall safe abide ;
For I will ne’er forsake my own,
Whose souls in me confide.”

Through ev’ry scene of life and death
This promise is our trust :
And this shall be our children’s song,
When we are cold in dust.

¶ *While the body was being removed to the Chancel.*

FUNERAL MARCH..... CHOPIN.

¶ *While the body was being lowered.*

ANTHEM—“ Dead March in Saul,”.....arranged by JOHN CARTER.

FORSAKE me not, O Lord my God, be not Thou far from me. Haste Thee to help me : O Lord God of my salvation.

O spare me a little that I may recover my strength : before I go hence, and be no more seen.”

Ps. xxxviii. 21, 32 Ps. xxxix. 15.

¶ *After Committal Prayer.*

ANTHEM..... JOHN CARTER.

I heard a voice from heaven, saying unto me, Write, From henceforth blessed are the dead which die in the Lord : even so saith the Spirit ; for they rest from their labours.”

¶ *At close of Service.*

FUNERAL MARCH.....BEETHOVEN; and

AIR—“ I know that my Redeemer liveth.”.....HANDEL.

The Cathedral had been prepared with great care for the mournful ceremony. The external light had been excluded. The chancel generally, and the rest of the Church partially, was hung with black, and the dim artificial light allowed, added much to the solemnity of the scene. The place of interment had been appropriately prepared immediately in front of the Holy Table—the body lying, as is the custom, east and west—and it is to be hoped that some fitting memorial, such as is often seen in the Cathedrals of our Father Land, may at no distant time, mark the spot, where the late prelate had so often stood and served in the office of his ministry—and where his earthly remains were then deposited, followed by many a “longing lingering look” of reverence and affection—as the minds of the spectators reverted to his prolonged and honourable course—and to many a word and act of kindness which had marked it even to its close.

THE LATE BISHOP STRACHAN.

Resolutions of the Clergy.

At a meeting of the Clergy of this Diocese, held in the board room of the Church Society, the following resolutions were unanimously adopted.

Whereas, it has pleased Almighty God to take unto Himself the soul of our late beloved and venerated Father in God the Honorable and Right Reverend John Strachan, D.D., LL.D.,

Be it resolved,

That recognising, as we are bound to do, our solemn obligation to bow in all submission to the wisdom and goodness of Almighty God in his dispensation, we would still desire to express with deep sorrow our sense of the irreparable loss which the Church in Canada, and especially in this Diocese, has sustained by the removal of our chief Pastor.

That we gratefully confess how abundant were his labours, and how able, just, and impartial was his administration of his extensive Diocese; we thankfully recall the wisdom and prudence with which his far-sighted and comprehensive plans were formed, and the vigor and promptitude with which they were put in execution.

That we bear our respectful testimony to his firmness in the assertion of every great principle affecting either the doctrine or the order of the Church; to the blameless purity of his life and conversation, and to the kindness and courtesy which marked his demeanour towards the clergy and laity committed to his charge.

That we have reason to be deeply grateful to Divine Providence that on the severance of the Diocese of Toronto from the ancient Diocese of Quebec, we were privileged to have set over, to mould and form all its institutions, and to guide it for eight-and-twenty years, a prelate thus unusually qualified for the discharge of the arduous duties of the office to which he was called.

That we would also recognize with devout gratitude to the Giver of all good gifts, the following more signal instances of our late Bishop's provident appreciation of the Church's wants, and of his undaunted energy in the effort to supply them:—*First*. His establishment of the *Church Society* of this Diocese in A.D. 1842, by the operation of which the injury which would otherwise have resulted to the Church from the alienation of her State endowments, fifteen years later, was without doubt most materially diminished. *Secondly*. His founding *Trinity College*, as a place of education for both the Clergy and laity of our communion, at a time when the Church had been debarred from availing herself any further of the large revenues provided for the purpose of education within this Province, by the beneficence and piety of the British Crown; and, *lastly*, his initiation of our system of *Diocesan* and *Provincial Synods*, the introduction of which has formed an epoch in the history of the Church, and has placed ourselves and our fellow Churchmen in other colonies, where the same organization has been adopted, in a position, under God's good providence, to maintain within our own borders both sound doctrine and Godly discipline.

That a copy of these resolutions be presented as an expression of our heartfelt sympathy and condolence to the afflicted family of the deceased Prelate, and to our present Diocesan, and be furnished to *The Church Chronicle* for publication.

ARTHUR PALMER,

Chairman.

TORONTO, Nov. 13, 1867.

Trinity College.—Resolutions of the Corporation.

At the regular monthly meeting of the Corporation of Trinity College, held this day in the Library of the College, the Right Reverend The Lord Bishop in the chair, the following resolutions were submitted:—

Moved by the Rev the Provost, seconded by Mr. Harman, and

Resolved—“That the Corporation of Trinity College, on the occasion of their first meeting after the lamented decease of the late beloved and venerated Bishop of this Diocese—the virtual founder of this College—for sixteen years the president of their body—and the solicitous guardian of the welfare of the society whose

interests are entrusted to their care,—cannot but give expression to their deep sense of the loss they have sustained, and to the affectionate veneration with which they must ever cherish the memory of one who so fully identified himself with the fortunes of the College, whether in its more prosperous or more troublous times.

“Constant in his attendance upon every occasion when his counsel was sought or the weight of his authority required, the late Bishop was no less ready to discover his fatherly regard for this foundation by gracing it with his presence at every public solemnity and every festive assemblage, even when extreme age might well have been pleaded as rendering his absence inevitable.

“A benefactor to the College to no small extent during his life, he has by his testamentary provisions given proof of his enduring interest in its welfare, and has strongly indicated how deeply cherished was his desire that the College may long continue to accomplish with increasing efficiency the important purposes for which he laboured to establish it.

Resolved—“That the above resolution be communicated to the members of the family of the late Bishop, with the respectful assurance of the deep sympathy of the corporation with them under the loss they have sustained.

Resolved—“That as a further mark of respect to the memory of the deceased prelate, the meeting of the corporation do now adjourn.”

The resolutions were unanimously carried, and the council adjourned.

CHARLES MAGRATH, *Bursar and Secretary.*

TRINITY COLLEGE, 12th November, 1867.

ADDRESS TO THE LORD BISHOP OF TORONTO.

To the Right Rev. ALEXANDER NEIL BETHUNE, D. D. & D. C. L., by Divine permission, Lord Bishop of Toronto.

RIGHT REV. FATHER IN GOD,—We, the Clergy of the Diocese of Toronto, desire respectfully to approach your Lordship on your assuming the full charge of this Diocese, in consequence of the demise of our late revered Bishop, with an expression of dutiful submission; of sincere regard for your person and office; and of our purpose, by God's help, to do all we can to render your Episcopate a blessing to yourself and to the Diocese.

We fully enter into your Lordship's feelings in regard to the heavy and momentous responsibilities, which, in the providence of God, have now devolved upon you; and we earnestly pray God to grant you grace and strength sufficient for the duties of so high and difficult a position.

It must, however, be a source of great comfort and encouragement to your Lordship to know, that you so long enjoyed a very large share of our late revered Diocesan's confidence; that you had a deep hold on his warmest affections, and that you have the benefit of a thorough knowledge of his views on all matters of importance in connection with the Diocese.

We congratulate your Lordship on having had the honour of taking part in the late Conference of Bishops at Lambeth, from which we anticipate the best results, and in which our late revered Bishop took a deep interest; and we cordially welcome your Lordship on your safe return to your native land, and to the discharge of your highly important duties.

And, in conclusion, we pray that the mantle of our late revered Bishop, your long and tried friend, may rest upon you.

ARTHUR PALMER, *Chairman.*

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Music to be Sung
in the
Cathedral Church of St. James, Toronto,
at the
Funeral Service
of the
Late Lord Bishop of Toronto.

— ♦ —

¶ *As the body enters the Church.*

¶ INTRODUCTORY SENTENCES —CHANT: Gregorian, 4th Tone,
No. 234, *Chants and Tunes.*

I AM the resurrection and the *life*, saith the Lórd : he that believeth in me, *though* he were déad yet sháll he live. And whosoever *liveth* and believeth in mé : sháll néver díe. I *know* that my Redéemer liveth ; and that He shall stand at the *latter* dáy upón the eárrh.

And though after my skin *worms* destróy this bódý : *yet* in my flésh sháll I' see Gód.

Whom I shall *see* fôr mysélf : and mine *eyes* shall behóld and nót anóther.

We brought *nothing* into this wórld : and it is *certain* we can cárry nóthing óut.

The Lord *gave*, and the *Lord* hath táken awáy : blessed bé the Námc of the Lórd.

¶ GLORIA PATRI after Psalms.—Chant, *Dr. Blow*, No. 16, *Chants and Tunes.*

¶ *After Psalms.*

¶ HYMN. Tune, *Windsor*, No. 80, *Chants and Tunes*.

NOW let our mourning hearts revive,
And all our tears be dry !
Why should those eyes be drown'd in grief,
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Though earthly shepherds dwell in dust,
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The watchful eye in darkness clos'd,
And mute th' instructive tongue.
Th' eternal Shepherd still survives,
New comforts to impart ;
His eye still guides us, and his voice
Still animates our heart.
"Lo I am with you," saith the Lord,
"My Church shall safe abide ;
For I will ne'er forsake my own,
Whose souls in me confide."
Through ev'ry scene of life and death,
This promise is our trust :
And this shall be our children's song,
When we are cold in dust.

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¶ *After Committal Prayer.*

ANTHEM. JOHN CARTER.

I HEARD a voice from heaven, saying unto me. Write, From
henceforth blessed are the dead which die in the Lord : even
so saith the Spirit : for they rest from their labours.

JOHN CARTER,
Organist and Director of the Choir.

